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Jewish Liturgy. Festival Prayers
Service of the Synagogue; ed.by Adler.
[vol.2.]
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DAY OF ATONEMENT

PART I

EVENING SERVICE

מחזור
עבדת אהל מועד

כמנהג פולין

מונה ומדויק היטב כפי מחזור של החכם
וואלף היידנהיים ז׳ל וכתבי יד ישנים

על ידי

יעקב בן ר׳ יצחק דעוים ז׳ל
ונפתלי בן הח׳ ר׳ מרדכי אדלר הכהן

עם תרגום אנגליש

בהסכמת הרב הגאון אב׳ד
מוהר׳ר נפתלי אדלר הכהן זצללה׳ה

עבדת יום הכפורים

חלק ראשון

כל נדרי

הוצאה שמינית

לונדון

שנת תרפ׳ד לפ׳ק

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Ea
Jewish Liturgy. Festival Prayers

Service of the Synagogue

A New Edition of the Festival Prayers with an English Translation in Prose and Verse

Published under the sanction of the late Dr. Hermann Adler
Chief Rabbi of the British Empire

[Vol. 2]

DAY OF ATONEMENT

PART I

EVENING SERVICE

200451
9/2/26

EIGHTH EDITION

LONDON
GEORGE ROUTLEDGE & SONS LIMITED
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PREFATORY NOTE TO THE FIRST EDITION

THE need for a new English translation of the Festival Prayers has been long felt, and has yet remained unsatisfied. Almost equally important was the necessity for producing an accurate and continuous Hebrew text.

To carry out a consistent plan for the purpose of reproducing the Hebrew in strict conformity with the best authorities was in itself a labour involving prolonged and diligent research, whilst the difficulties in the way of accomplishing the task of translation appeared almost insuperable; they were due to the fact that the historical character of the work demanded special and widely different treatment for its separate parts. This applied peculiarly to the mediæval hymns, written, as they are, in different periods and in varying styles, coloured by the changeful environment of ages and frequently couched in obscure allusions to legends out of the vast storehouse of Midrashic lore. It has been the object of the translators to preserve as far as possible the characteristics of each portion of the original, and for this purpose the plan has been adopted of translating prose by prose, and verse by verse. The original metre and structure of the verse has been frequently adhered to, so that the worshipper might follow in the English version the traditional melodies in which the Hebrew is set. The general work of editorship has been discharged by Mr. Herbert M. Adler.

The prose portions of the Hebrew have been severally translated into English by Mr. Arthur Davis and Mr. Adler, and by them the Hebrew text has been prepared.

The poems have been rendered into verse by Mrs. Redcliffe Salaman ("Nina Davis"), Mr. Israel Zangwill, and Miss Elsie Davis.

Great care has been given to the preparation of the Hebrew text. It has been based upon the scholarly edition of Heidenheim and upon manuscripts of the thirteenth to the sixteenth centuries. With a view to facilitating accuracy in reading, the *mil'el* stroke has been consistently introduced, in order to indicate the accent wherever it does not fall upon the ultimate syllable, for which system authority is found in several of the most famous vowel-pointed MSS. It has been thought advisable, however, upon the same authority and for the sake of greater simplicity, not to mark the secondary accent or the hyphen-sign (*maqqeph*). The latter is an integral portion of the accentual system, serving mainly as a link in the musical notation, and appears out of place where the other symbols of that system are absent. On the other hand, the Scriptural passages which have been printed with the full notation are reproduced from codices of the Massoretic Bible.

Advantage has been taken of the modifications sanctioned by the present and by the late Chief Rabbi to exclude a number of passages which have for some time been omitted from the service by the majority of English congregations.

October 5665–1904.

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תפלת מנחה לערב יום כפור

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ עוֹד יְהַלְלוּךָ סֶּלָה׃
אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ אַשְׁרֵי הָעָם שֶׁיְיָ אֱלֹהָיו׃

קמ״ה תְּהִלָּה לְדָוִד

אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד׃
בְּכָל־יוֹם אֲבָרְכֶךָּ וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד׃
גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר׃
דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ וּגְבוּרֹתֶיךָ יַגִּידוּ׃
הֲדַר כְּבוֹד הוֹדֶךָ וְדִבְרֵי נִפְלְאֹתֶיךָ אָשִׂיחָה׃
וֶעֱזוּז נוֹרְאֹתֶיךָ יֹאמֵרוּ וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה׃ וגדולתך ק׳
זֵכֶר רַב־טוּבְךָ יַבִּיעוּ וְצִדְקָתְךָ יְרַנֵּנוּ׃
חַנּוּן וְרַחוּם יְהוָה אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד׃ יתיר ו׳
טוֹב־יְהוָה לַכֹּל וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו׃
יוֹדוּךָ יְהוָה כָּל־מַעֲשֶׂיךָ וַחֲסִידֶיךָ יְבָרְכוּכָה׃
כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ וּגְבוּרָתְךָ יְדַבֵּרוּ׃
לְהוֹדִיעַ | לִבְנֵי הָאָדָם גְּבוּרֹתָיו וּכְבוֹד הֲדַר מַלְכוּתוֹ׃
מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

AFTERNOON SERVICE

FOR

THE EVE OF THE DAY OF ATONEMENT

HAPPY are they that dwell in thy house; they will be ever praising thee. Selah. Happy is the people that is in such a case; happy is the people whose God is the Lord.

Psalm cxlv. A Psalm of Praise of David,

I will extol thee, my God, O King; and I will bless thy name for ever and ever. Every day will I bless thee; and I will praise thy name for ever and ever. Great is the Lord and greatly to be praised; and his greatness is unsearchable. One generation shall laud thy works to another, and shall declare thy mighty acts. Of the glorious honour of thy majesty, and of thy wondrous works, will I speak. And men shall speak of the might of thy terrible acts: and I will declare thy greatness. They shall utter the memory of thy great goodness, and shall sing of thy righteousness. The Lord is gracious and full of compassion; slow to anger and of great mercy. The Lord is good to all; and his tender mercies are over all his works. All thy works shall give thanks unto thee, O Lord; and thy pious servants shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glory of the majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

סוֹמֵךְ יְהוָה לְכָל־הַנֹּפְלִים וְזוֹקֵף לְכָל־הַכְּפוּפִים׃
עֵינֵי כֹל אֵלֶיךָ יְשַׂבֵּרוּ וְאַתָּה נוֹתֵן־לָהֶם אֶת־אָכְלָם בְּעִתּוֹ׃
פּוֹתֵחַ אֶת־יָדֶךָ וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן׃
צַדִּיק יְהוָה בְּכָל־דְּרָכָיו וְחָסִיד בְּכָל־מַעֲשָׂיו׃
קָרוֹב יְהוָה לְכָל־קֹרְאָיו לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶאֱמֶת׃
רְצוֹן־יְרֵאָיו יַעֲשֶׂה וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם׃
שׁוֹמֵר יְהוָה אֶת־כָּל־אֹהֲבָיו וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד׃
תְּהִלַּת יְהוָה יְדַבֶּר־פִּי וִיבָרֵךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ
לְעוֹלָם וָעֶד׃

וַאֲנַחְנוּ נְבָרֵךְ יָהּ מֵעַתָּה וְעַד עוֹלָם הַלְלוּיָהּ׃

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא׃ בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ׃
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוּ׃ אָמֵן׃

Cong. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא׃
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא׃ בְּרִיךְ הוּא׃ לְעֵלָּא
וּלְעֵלָּא מִן כָּל בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא
דַּאֲמִירָן בְּעָלְמָא וְאִמְרוּ׃ אָמֵן׃

The עמידה *until* קדמניות *on page 11 is said silently.*

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ׃ אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב׃ הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא

The Lord upholdeth all that fall, and raiseth up all those that be bowed down. The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing. The Lord is righteous in all his ways, and merciful in all his works. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him; he also will hear their cry, and will save them. The Lord preserveth all them that love him; but all the wicked will he destroy. My mouth shall speak the praise of the Lord; and let all flesh bless his holy Name for ever and ever.

And as for us, we will bless the Lord from this time forth, and for evermore. Praise ye the Lord.

Reader. Magnified and sanctified be his great Name in the world he hath created according to his will. May he establish his kingdom in your life-time and in your days, and in the life-time of all the house of Israel, speedily and at a near time; and say ye, Amen.

Cong. Let his great Name be blessed for ever and ever.

Reader. Blessed, praised and glorified, exalted, extolled and honoured, adored and lauded be the Name of the Holy One, blessed be he, beyond, yea, beyond all blessings and hymns, praises and songs, which are uttered in the world, and say ye, Amen.

The Amidah until as in ancient years, *on p.* 11, *is said silently.*

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, O great, mighty and awful God, most high God, who bestowest

אֵל עֶלְיוֹן · גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל · וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה :

זָכְרֵנוּ לַחַיִּים מֶלֶךְ חָפֵץ בַּחַיִּים · וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים · לְמַעַנְךָ אֱלֹהִים חַיִּים :

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן · בָּרוּךְ אַתָּה יְיָ מָגֵן אַבְרָהָם :

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מְחַיֵּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ · מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים · סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר · מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ · מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה :

מִי כָמוֹךָ אַב הָרַחֲמִים זוֹכֵר יְצוּרָיו לַחַיִּים בְּרַחֲמִים :

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים · בָּרוּךְ אַתָּה יְיָ מְחַיֵּה הַמֵּתִים :

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוֹשִׁים בְּכָל יוֹם יְהַלְלוּךָ סֶלָה · בָּרוּךְ אַתָּה יְיָ הַמֶּלֶךְ הַקָּדוֹשׁ :

In repeating the עמידה *the Reader substitutes from* נקדש *to* המלך הקדוש *for the preceding paragraph:*

נְקַדֵּשׁ אֶת שִׁמְךָ בָּעוֹלָם כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ בִּשְׁמֵי מָרוֹם כַּכָּתוּב עַל יַד נְבִיאֶךָ · וְקָרָא זֶה אֶל זֶה וְאָמַר ·

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת · מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ : *Cong. and Reader.*

לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ · *Reader.*

בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ : *Cong. and Reader.*

gracious favours, and who possessest all things, who rememberest the piety of the patriarchs, and who in love wilt bring a redeemer to their children's children, for the sake of thy Name.

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God.

O King, Helper, Saviour and Shield; blessed art thou, O Lord, the Shield of Abraham.

Thou art mighty for ever, O Lord; it is thou who quickenest the dead, and art mighty to save. Thou sustainest the living with loving-kindness, quickenest the dead with great mercy, supportest the falling and healest the sick, loosest the bound, and keepest thy faith unto them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who can be compared unto thee, O King, who killest and restorest to life and causest salvation to spring forth?

Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life?

And faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.

Thou art holy and thy Name is holy, and holy beings praise thee daily. Selah. Blessed art thou, O Lord, the holy King.

In repeating the Amidah the Reader substitutes from We will sanctify *to* Holy King *for the preceding paragraph.*

We will sanctify thy Name in the world, as they sanctify it in the highest heavens, as it is written by the hand of thy prophet: and one cried unto another and said,

Cong. and Reader. Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory.

Reader. Those over against them say, Blessed—

Cong. and Reader. Blessed be the glory of the Lord from his place.

Reader. וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר׃
Cong. and Reader. יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהַיִךְ צִיּוֹן לְדֹר
וָדֹר׃ הַלְלוּיָהּ׃

Reader. לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ׃ וּלְנֵצַח נְצָחִים קְדֻשָּׁתְךָ
נַקְדִּישׁ׃ וְשִׁבְחֲךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד׃
כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אָתָּה׃ בָּרוּךְ אַתָּה יְיָ הַמֶּלֶךְ
הַקָּדוֹשׁ׃

אַתָּה חוֹנֵן לְאָדָם דַּעַת וּמְלַמֵּד לֶאֱנוֹשׁ בִּינָה׃ חָנֵּנוּ
מֵאִתְּךָ דֵּעָה בִּינָה וְהַשְׂכֵּל׃ בָּרוּךְ אַתָּה יְיָ חוֹנֵן הַדָּעַת׃
הֲשִׁיבֵנוּ אָבִינוּ לְתוֹרָתֶךָ וְקָרְבֵנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ
וְהַחֲזִירֵנוּ בִּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ׃ בָּרוּךְ אַתָּה יְיָ הָרוֹצֶה
בִּתְשׁוּבָה׃

סְלַח לָנוּ אָבִינוּ כִּי חָטָאנוּ מְחַל לָנוּ מַלְכֵּנוּ כִּי פָשָׁעְנוּ
כִּי מוֹחֵל וְסוֹלֵחַ אָתָּה׃ בָּרוּךְ אַתָּה יְיָ חַנּוּן הַמַּרְבֶּה
לִסְלוֹחַ׃

רְאֵה בְעָנְיֵנוּ וְרִיבָה רִיבֵנוּ וּגְאָלֵנוּ מְהֵרָה לְמַעַן שְׁמֶךָ׃
כִּי גּוֹאֵל חָזָק אָתָּה׃ בָּרוּךְ אַתָּה יְיָ גּוֹאֵל יִשְׂרָאֵל׃

רְפָאֵנוּ יְיָ וְנֵרָפֵא הוֹשִׁיעֵנוּ וְנִוָּשֵׁעָה כִּי תְהִלָּתֵנוּ אָתָּה׃
וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל מַכּוֹתֵינוּ כִּי אֵל מֶלֶךְ רוֹפֵא
נֶאֱמָן וְרַחֲמָן אָתָּה׃ בָּרוּךְ אַתָּה יְיָ רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל׃

בָּרֵךְ עָלֵינוּ יְיָ אֱלֹהֵינוּ אֶת הַשָּׁנָה הַזֹּאת וְאֶת כָּל מִינֵי
תְבוּאָתָהּ לְטוֹבָה וְתֵן בְּרָכָה עַל פְּנֵי הָאֲדָמָה וְשַׂבְּעֵנוּ
מִטּוּבֶךָ וּבָרֵךְ שְׁנָתֵנוּ כַּשָּׁנִים הַטּוֹבוֹת׃ בָּרוּךְ אַתָּה יְיָ
מְבָרֵךְ הַשָּׁנִים׃

Reader. And in thy holy words it is written, saying—

Cong. and Reader. The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Reader. Unto all generations we will declare thy greatness, and to all eternity we will proclaim thy holiness; and thy praise, O our God, shall not depart from our mouth for ever; for thou art a great and holy God and King. Blessed art thou, O Lord, the Holy King.

Thou dost graciously give knowledge unto man, and teachest mortals understanding; O graciously give us knowledge, understanding and discernment from thee. Blessed art thou, O Lord, gracious giver of knowledge.

Cause us to return, O our Father, unto thy law; draw us near, O our King, unto thy service, and bring us back in perfect repentance unto thy presence. Blessed art thou, O Lord, who delightest in repentance.

Forgive us, O our Father, for we have sinned: pardon us, O our King, for we have transgressed; for thou dost pardon and forgive. Blessed art thou, O Lord, who art gracious and dost abundantly forgive.

Look upon our afflictions, and plead our cause, and redeem us speedily for the sake of thy Name; for thou art a mighty Redeemer. Blessed art thou, O Lord, the Redeemer of Israel.

Heal us, O Lord, and we shall be healed, save us and we shall be saved; for thou art our praise. And bring perfect healing to all our wounds, for thou, Almighty King, art a faithful and merciful healer. Blessed art thou, O Lord, who healest the sick of thy people Israel.

Bless this year unto us, O Lord our God, and every kind of the produce thereof for our benefit; set a blessing upon the face of the earth. O satisfy us from thy goodness, and bless our year like other good years. Blessed art thou, O Lord, who blessest the years.

תְּקַע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ וְשָׂא נֵס לְקַבֵּץ גָּלֻיוֹתֵינוּ
וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ · בָּרוּךְ אַתָּה יְיָ
מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל :

הָשִׁיבָה שׁוֹפְטֵינוּ כְּבָרִאשׁוֹנָה וְיוֹעֲצֵינוּ כְּבַתְּחִלָּה וְהָסֵר
מִמֶּנּוּ יָגוֹן וַאֲנָחָה וּמְלוֹךְ עָלֵינוּ אַתָּה יְיָ לְבַדְּךָ בְּחֶסֶד
וּבְרַחֲמִים וְצַדְּקֵנוּ בַּמִּשְׁפָּט · בָּרוּךְ אַתָּה יְיָ הַמֶּלֶךְ
הַמִּשְׁפָּט :

וְלַמַּלְשִׁינִים אַל תְּהִי תִקְוָה וְכָל הָרִשְׁעָה כְּרֶגַע תֹּאבֵד ·
וְכָל אוֹיְבֶיךָ מְהֵרָה יִכָּרֵתוּ וּמַלְכוּת זָדוֹן מְהֵרָה תְעַקֵּר
וּתְשַׁבֵּר וּתְמַגֵּר וְתַכְנִיעַ בִּמְהֵרָה בְיָמֵינוּ · בָּרוּךְ אַתָּה יְיָ
שׁוֹבֵר אוֹיְבִים וּמַכְנִיעַ זֵדִים :

עַל הַצַּדִּיקִים וְעַל הַחֲסִידִים וְעַל זִקְנֵי עַמְּךָ בֵּית
יִשְׂרָאֵל וְעַל פְּלֵיטַת סוֹפְרֵיהֶם וְעַל גֵּרֵי הַצֶּדֶק וְעָלֵינוּ
יֶהֱמוּ רַחֲמֶיךָ יְיָ אֱלֹהֵינוּ וְתֵן שָׂכָר טוֹב לְכֹל הַבּוֹטְחִים
בְּשִׁמְךָ בֶּאֱמֶת וְשִׂים חֶלְקֵנוּ עִמָּהֶם לְעוֹלָם וְלֹא נֵבוֹשׁ
כִּי בְךָ בָּטָחְנוּ · בָּרוּךְ אַתָּה יְיָ מִשְׁעָן וּמִבְטָח לַצַּדִּיקִים :

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב וְתִשְׁכּוֹן בְּתוֹכָהּ כַּאֲשֶׁר
דִּבַּרְתָּ וּבְנֵה אוֹתָהּ בְּקָרוֹב בְּיָמֵינוּ בִּנְיַן עוֹלָם וְכִסֵּא דָוִד
מְהֵרָה לְתוֹכָהּ תָּכִין · בָּרוּךְ אַתָּה יְיָ בּוֹנֵה יְרוּשָׁלָיִם :

אֶת צֶמַח דָּוִד עַבְדְּךָ מְהֵרָה תַצְמִיחַ וְקַרְנוֹ תָּרוּם
בִּישׁוּעָתֶךָ כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל הַיּוֹם · בָּרוּךְ אַתָּה יְיָ
מַצְמִיחַ קֶרֶן יְשׁוּעָה :

שְׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ וְקַבֵּל בְּרַחֲמִים
וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ כִּי אֵל שׁוֹמֵעַ תְּפִלּוֹת וְתַחֲנוּנִים אָתָּה ·
וּמִלְּפָנֶיךָ מַלְכֵּנוּ רֵיקָם אַל תְּשִׁיבֵנוּ · כִּי אַתָּה שׁוֹמֵעַ

Sound the great horn for our freedom ; lift up the ensign to gather our exiles, and gather us together from the four corners of the earth. Blessed art thou, O Lord, who gatherest the outcasts of thy people Israel.

Restore our judges as at the first, and our councillors as at the beginning : remove from us sorrow and sighing ; reign thou over us, O Lord, thou alone, in kindness and tender mercy, and justify us in judgment. Blessed art thou, O Lord, the King of judgment.

And for slanderers let there be no hope; and let all wickedness perish in a moment, let all thine enemies be speedily cut off, and the dominion of arrogance do thou uproot and crush and cast down and humble speedily in our days. Blessed art thou, O Lord, who breakest the enemies and humblest the arrogant.

Upon the righteous and the pious, upon the elders of thy people the house of Israel, upon the remnant of their scribes, upon the proselytes of righteousness and upon us, may thy tender mercies be moved, O Lord, our God. O grant a good reward unto all who faithfully trust in thy Name; set our portion with them for ever; so that we may not be put to shame ; for we have trusted in thee. Blessed art thou, O Lord, the stay and trust of the righteous.

And to Jerusalem, thy city, return in mercy, and dwell in the midst thereof as thou hast spoken ; rebuild it soon in our days as an everlasting building, and speedily set up therein the throne of David. Blessed art thou, O Lord, who buildest up Jerusalem.

Speedily cause the offspring of David, thy servant, to flourish, and let his horn be exalted by thy salvation ; for we wait for thy salvation all the day. Blessed art thou, O Lord, who causest the horn of salvation to flourish.

Hear our voice, O Lord our God, pity and compassionate us, and accept our prayer in mercy and favour: for thou art a God who hearkenest unto prayers and supplications. And from thy presence, O our King, turn us not away empty ; for thou hearkenest

תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים · בָּרוּךְ אַתָּה יְיָ שׁוֹמֵעַ תְּפִלָּה :

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם · וְהָשֵׁב אֶת הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן · וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ · וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים · בָּרוּךְ אַתָּה יְיָ הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן :

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד · צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר · נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת עֶרֶב וָבֹקֶר וְצָהֳרָיִם · הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהַמְרַחֵם כִּי לֹא תַמּוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ :

When the Reader repeats the עמידה, *the Congregation substitute for the above paragraph:*

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי כָל בָּשָׂר יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית · בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ · כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ וְתֶאֱסוֹף גָּלְיוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ לִשְׁמֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנֶךָ וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ · בָּרוּךְ אֵל הַהוֹדָאוֹת :

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד :

in mercy to the prayer of thy people Israel. Blessed art thou, O Lord, who hearkenest unto prayer.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the innermost part of thine house; receive in love and favour the fire-offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable to thee. And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

We make acknowledgment unto thee, that thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are delivered into thy hand, and for our souls which are committed unto thy charge, and for thy miracles which are with us every day, and for thy wondrous benefits which are with us at all times, even, morn and noon. Thou art the Beneficent One, for thy mercies never fail; thou art the Merciful One, for thy kindnesses never cease. We have ever hoped in thee.

When the Reader repeats the Amidah, the Congregation substitute for the above paragraph—

We make acknowledgment unto thee, that thou art the Lord, our God and the God of our fathers, the God of all flesh, our Creator and the Creator of all things in the beginning. Blessings and thanksgivings be to thy great and holy Name, because thou hast kept us alive and supported us. So continue to keep us alive and support us; and gather our exiles to thy holy courts to observe thy statutes, to perform thy will and to serve thee with a perfect heart; for this we give thanks unto thee. Blessed be God to whom thanksgivings belong.

And for all these things, O our King, thy Name shall be continually blessed and exalted for ever and ever.

וּכְתוֹב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתֶךָ׃

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה וִיהַלְלוּ אֶת שִׁמְךָ בֶּאֱמֶת הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶּלָה׃ בָּרוּךְ אַתָּה יְיָ הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת׃

שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךָ תָּשִׂים לְעוֹלָם׃ כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל הַשָּׁלוֹם׃ וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בִּשְׁלוֹמֶךָ׃

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפַרְנָסָה טוֹבָה נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם׃ בָּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשָּׁלוֹם׃

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ׃

תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ וְאַל תִּתְעַלַּם מִתְּחִנָּתֵנוּ׃ שֶׁאֵין אֲנַחְנוּ עַזֵּי פָנִים וּקְשֵׁי עֹרֶף לוֹמַר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ צַדִּיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ אֲבָל אֲנַחְנוּ חָטָאנוּ׃

אָשַׁמְנוּ׃ בָּגַדְנוּ׃ גָּזַלְנוּ׃ דִּבַּרְנוּ דְפִי׃ הֶעֱוִינוּ׃ וְהִרְשַׁעְנוּ׃ זַדְנוּ׃ חָמַסְנוּ׃ טָפַלְנוּ שֶׁקֶר׃ יָעַצְנוּ רַע׃ כִּזַּבְנוּ׃ לַצְנוּ׃ מָרַדְנוּ׃ נִאַצְנוּ׃ סָרַרְנוּ׃ עָוִינוּ׃ פָּשַׁעְנוּ׃ צָרַרְנוּ׃ קִשִּׁינוּ עֹרֶף׃ רָשַׁעְנוּ׃ שִׁחַתְנוּ׃ תָּעִינוּ׃ תִּעְתָּעְנוּ׃

סַרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ׃ וְאַתָּה צַדִּיק עַל כָּל הַבָּא עָלֵינוּ׃ כִּי אֱמֶת עָשִׂיתָ וַאֲנַחְנוּ הִרְשָׁעְנוּ׃

מַה נֹּאמַר לְפָנֶיךָ יוֹשֵׁב מָרוֹם וּמַה נְּסַפֵּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים׃ הֲלֹא כָּל הַנִּסְתָּרוֹת וְהַנִּגְלוֹת אַתָּה יוֹדֵעַ׃

And inscribe all the children of thy covenant for a happy life.

And every one that liveth shall give thanks unto thee, Selah; and shall praise thy Name in truth, O God, our salvation and help, Selah. Blessed art thou, O Lord, whose name is the Beneficent One, and unto whom it is becoming to give thanks.

Grant abundant peace unto Israel thy people for ever; for thou art Sovereign of all peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace.

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and peace. Blessed art thou, O Lord, who makest peace.

[1]Our God and God of our fathers,

Let our prayer come before thee, hide not thyself from our supplication, for we are not arrogant and stiff-necked, that we should say before thee, O Lord our God and God of our fathers, we are righteous and have not sinned; verily we have sinned.

We have trespassed, we have dealt treacherously, we have robbed, we have spoken slander, we have acted perversely and we have wrought wickedness, we have acted presumptuously, we have done violence, we have framed lies, we have counselled evil, we have spoken falsely, we have scoffed, we have revolted, we have provoked, we have rebelled, we have committed iniquity, we have transgressed, we have oppressed, we have been stiff-necked, we have acted wickedly, we have corrupted, we have committed abomination, we have gone astray, we have led others astray.

We have turned away from thy commandments and thy judgments that are good, and it hath not profited us. But thou art righteous in all that hath come upon us; for thou hast acted truthfully, but as for us, we have done wickedly.

What shall we say before thee, O thou who dwellest on high, and what shall we declare before thee, thou who abidest in the heavens? Dost thou not know all things, both the hidden and the revealed?

[1] See Note IV, page 79.

אַתָּה יוֹדֵעַ רָזֵי עוֹלָם· וְתַעֲלוּמוֹת סִתְרֵי כָל חָי: אַתָּה חוֹפֵשׂ כָּל חַדְרֵי בָטֶן וּבוֹחֵן כְּלָיוֹת וָלֵב: אֵין דָּבָר נֶעְלָם מִמֶּךָּ· וְאֵין נִסְתָּר מִנֶּגֶד עֵינֶיךָ:

וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ· שֶׁתִּסְלַח לָנוּ עַל כָּל חַטֹּאתֵינוּ· וְתִמְחַל לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ· וּתְכַפֵּר לָנוּ עַל כָּל פִּשָּׁעֵינוּ:

עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּאֹנֶס וּבְרָצוֹן:
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב:
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּבְלִי דָעַת:
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּבְטוּי שְׂפָתַיִם:
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּגְלוּי עֲרָיוֹת:
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּגְלוּי וּבַסֵּתֶר:
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּדַעַת וּבְמִרְמָה:
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּדִבּוּר פֶּה:
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּהוֹנָאַת רֵעַ:
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּהַרְהוּר הַלֵּב:
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּוִעִדַּת זְנוּת:
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּוִדּוּי פֶּה:
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים:
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּזָדוֹן וּבִשְׁגָגָה:
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּחֹזֶק יָד:
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם:
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּטָמְאַת שְׂפָתַיִם:
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּטִפְּשׁוּת פֶּה:

Thou knowest the mysteries of the Universe and the hidden secrets of all living. Thou searchest all the innermost recesses and triest the reins and the heart. Naught is hidden from thee, neither is anything concealed from thine eyes.

May it therefore be thy will, O Lord our God and God of our fathers, to forgive us all our sins, to pardon us all our iniquities, and to grant us atonement for all our transgressions.

For the sin wherein we have sinned before thee under compulsion or of freewill,
And for the sin wherein we have sinned before thee by hardening of the heart ;
For the sin wherein we have sinned before thee unwittingly,
And for the sin wherein we have sinned before thee with utterance of the lips ;
For the sin wherein we have sinned before thee by unchastity,
And for the sin wherein we have sinned before thee openly and secretly ;
For the sin wherein we have sinned before thee knowingly and deceitfully,
And for the sin wherein we have sinned before thee in speech ;
For the sin wherein we have sinned before thee by wronging a neighbour,
And for the sin wherein we have sinned before thee in the meditation of the heart ;
For the sin wherein we have sinned before thee by association with impurity,
And for the sin wherein we have sinned before thee by confession of the lips ;
For the sin wherein we have sinned before thee by despising parents and teachers,
And for the sin wherein we have sinned before thee in presumption and in error ;
For the sin wherein we have sinned before thee by violence,
And for the sin wherein we have sinned before thee by the profanation of thy Name ;
For the sin wherein we have sinned before thee by impurity of the lips,
And for the sin wherein we have sinned before thee by foolish speech ;

עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּיֵצֶר הָרָע׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּיוֹדְעִים וּבְלֹא יוֹדְעִים׃

וְעַל כֻּלָּם אֱלוֹהַּ סְלִיחוֹת סְלַח לָנוּ· מְחַל לָנוּ· כַּפֶּר לָנוּ׃

עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכָזָב׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּכַפַּת שֹׁחַד׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּלָצוֹן׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּלְשׁוֹן הָרָע׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּמַשָּׂא וּבְמַתָּן׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּמַאֲכָל וּבְמִשְׁתֶּה׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּנֶשֶׁךְ וּבְמַרְבִּית׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּנְטִיַּת גָּרוֹן׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּשִׂיחַ שִׂפְתוֹתֵינוּ׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּשִׁקּוּר עָיִן׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּעֵינַיִם רָמוֹת׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּעַזּוּת מֵצַח׃

וְעַל כֻּלָּם אֱלוֹהַּ סְלִיחוֹת סְלַח לָנוּ· מְחַל לָנוּ· כַּפֶּר לָנוּ׃

עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּפְרִיקַת עֹל׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּפְלִילוּת׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּצְדִיַּת רֵעַ׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּצְרוּת עָיִן׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּקַלּוּת רֹאשׁ׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּקַשְׁיוּת עֹרֶף׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּרְיצַת רַגְלַיִם לְהָרַע׃

For the sin wherein we have sinned before thee by the evil inclination,
And for the sin wherein we have sinned before thee wittingly or unwittingly.
And for all these, O God of forgiveness, forgive us, pardon us, grant us atonement.
For the sin wherein we have sinned before thee by denying and lying,
And for the sin wherein we have sinned before thee by bribery ;
For the sin wherein we have sinned before thee by scoffing,
And for the sin wherein we have sinned before thee by evil speech ;
For the sin wherein we have sinned before thee in business,
And for the sin wherein we have sinned before thee in eating and drinking ;
For the sin wherein we have sinned before thee by usury and increase,
And for the sin wherein we have sinned before thee by an arrogant mien ;
For the sin wherein we have sinned before thee by the utterances of our lips,
And for the sin wherein we have sinned before thee by a wanton glance ;
For the sin wherein we have sinned before thee with haughty eyes,
And for the sin wherein we have sinned before thee with obdurate brow.
And for all these, O God of forgiveness, forgive us, pardon us, grant us atonement.
For the sin wherein we have sinned before thee by breaking off the yoke,
And for the sin wherein we have sinned before thee by contentiousness ;
For the sin wherein we have sinned before thee by ensnaring our neighbour,
And for the sin wherein we have sinned before thee by envy ;
For the sin wherein we have sinned before thee by levity,
And for the sin wherein we have sinned before thee by being stiff-necked ;
For the sin wherein we have sinned before thee by running to do evil,

וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּרְכִילוּת׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּשְׁבוּעַת שָׁוְא׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּשְׁנָאַת חִנָּם׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּתְשׁוּמֶת יָד׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּתִמְהוֹן לֵבָב׃

וְעַל כֻּלָּם אֱלוֹהַּ סְלִיחוֹת סְלַח לָנוּ· מְחַל לָנוּ· כַּפֶּר לָנוּ׃

וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם עוֹלָה׃
וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם חַטָּאת׃
וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם קָרְבָּן עוֹלָה וְיוֹרֵד׃
וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם אָשָׁם וַדַּי וְאָשָׁם תָּלוּי׃
וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם מַכַּת מַרְדּוּת׃
וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם מַלְקוּת אַרְבָּעִים׃
וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם מִיתָה בִּידֵי שָׁמַיִם׃
וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם כָּרֵת וַעֲרִירִי׃

וְעַל כֻּלָּם אֱלוֹהַּ סְלִיחוֹת סְלַח לָנוּ· מְחַל לָנוּ· כַּפֶּר לָנוּ׃

וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם אַרְבַּע מִיתוֹת בֵּית דִּין·
סְקִילָה· שְׂרֵפָה· הֶרֶג· וְחֶנֶק׃ עַל מִצְוַת עֲשֵׂה וְעַל מִצְוַת
לֹא תַעֲשֶׂה· בֵּין שֶׁיֵּשׁ בָּהּ קוּם עֲשֵׂה· וּבֵין שֶׁאֵין בָּהּ קוּם
עֲשֵׂה· אֶת הַגְּלוּיִם לָנוּ וְאֶת שֶׁאֵינָם גְּלוּיִם לָנוּ׃ אֶת
הַגְּלוּיִם לָנוּ כְּבָר אֲמַרְנוּם לְפָנֶיךָ· וְהוֹדִינוּ לְךָ עֲלֵיהֶם·
וְאֶת שֶׁאֵינָם גְּלוּיִם לָנוּ לְפָנֶיךָ הֵם גְּלוּיִם וִידוּעִים· כַּדָּבָר
שֶׁנֶּאֱמַר הַנִּסְתָּרֹת לַיי אֱלֹהֵינוּ· וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד
עוֹלָם· לַעֲשׂוֹת אֶת כָּל דִּבְרֵי הַתּוֹרָה הַזֹּאת׃ כִּי אַתָּה

And for the sin wherein we have sinned before thee by tale-bearing ;
For the sin wherein we have sinned before thee by a vain oath,
And for the sin wherein we have sinned before thee by causeless hatred ;
For the sin wherein we have sinned before thee by a breach of trust,
And for the sin wherein we have sinned before thee by terror of the heart.

And for all these, O God of forgiveness, forgive us, pardon us, grant us atonement.

And for the sins for which we owe a burnt offering ;
And for the sins for which we owe a sin-offering ;
And for the sins for which we owe an offering according to our ability ;
And for the sins for which we owe a trespass-offering for certain guilt and a trespass-offering for doubtful guilt ;
And for the sins for which we deserve corporal chastisement ;
And for the sins for which we deserve the punishment of forty stripes ;
And for the sins for which we deserve death by the hand of God ;
And for the sins for which we deserve the punishment of excision, and of being childless ;

And for all these, O God of forgiveness, forgive us, pardon us, grant us atonement.

And for the sins for which we deserve the four kinds of death inflicted by the Court of Law : stoning, burning, beheading, and strangling.

For the breach of positive commands, and for the breach of negative commands, whether an action be involved or not;[1] both for the sins that are known unto us and those that are unknown to us. Those that are known unto us we have already avowed before thee, and we have made acknowledgment of them unto thee : and those that are unknown to us, lo, they are revealed and known unto thee, according to the word which has been said : The secret things belong unto the Lord our God, but the revealed things belong unto us, and unto our children for ever, that we may do all the words of this Law. For thou art the Forgiver of Israel

[1] See Note V, page 80.

סָלְחָן לְיִשְׂרָאֵל וּמְחָלָן לְשִׁבְטֵי יְשֻׁרוּן בְּכָל דּוֹר וָדוֹר
וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֶלָּא אָתָּה׃

אֱלֹהַי עַד שֶׁלֹּא נוֹצַרְתִּי אֵינִי כְדַי׃ וְעַכְשָׁו שֶׁנּוֹצַרְתִּי
כְּאִלּוּ לֹא נוֹצַרְתִּי׃ עָפָר אֲנִי בְּחַיָּי׃ קַל וָחֹמֶר בְּמִיתָתִי׃
הֲרֵי אֲנִי לְפָנֶיךָ כִּכְלִי מָלֵא בוּשָׁה וּכְלִמָּה׃ יְהִי רָצוֹן
מִלְּפָנֶיךָ יְיָ אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי שֶׁלֹּא אֶחֱטָא עוֹד׃ וּמַה
שֶׁחָטָאתִי לְפָנֶיךָ מָרֵק בְּרַחֲמֶיךָ הָרַבִּים׃ אֲבָל לֹא עַל
יְדֵי יִסּוּרִים וַחֲלָיִם רָעִים׃

אֱלֹהַי נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר מִרְמָה
וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה׃ פְּתַח
לִבִּי בְּתוֹרָתֶךָ וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי׃ וְכֹל הַחוֹשְׁבִים
עָלַי רָעָה מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחְשְׁבוֹתָם׃ עֲשֵׂה
לְמַעַן שְׁמֶךָ עֲשֵׂה לְמַעַן יְמִינֶךָ עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ עֲשֵׂה
לְמַעַן תּוֹרָתֶךָ׃ לְמַעַן יֵחָלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ
וַעֲנֵנִי׃ יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי
וְגוֹאֲלִי׃ עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ אָמֵן׃ יְהִי רָצוֹן לְפָנֶיךָ יְיָ אֱלֹהֵינוּ
וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ
וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ׃

וְשָׁם נַעַבְדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת׃
וְעָרְבָה לַיְיָ מִנְחַת יְהוּדָה וִירוּשָׁלָיִם כִּימֵי עוֹלָם וּכְשָׁנִים
קַדְמֹנִיּוֹת׃

The Reader repeats the עמידה *aloud to* עושה השלום *on page 7.*

and the Pardoner of the tribes of Jeshurun in all generations, and beside thee we have no king to pardon and forgive our sins. We have thee alone.

O my God, while yet I was unformed I was not worthy, and now I have been formed, I am as though I had not been formed. Dust am I in my life; yea, even more so in my death. Behold me before thee like a vessel filled with shame and confusion. O may it be thy will, O Lord my God and the God of my fathers, that I may sin no more, and as to the sins I have sinned before thee, purge them away in thine abundant mercy and not by means of affliction and sore diseases.

O my God, guard my tongue from evil and my lips from speaking guile; and to such as curse me, let my soul be silent, yea, let my soul be unto all as the dust. Open thou my heart to thy Law, and let my soul pursue thy commandments. And as to any who devise evil against me, speedily make their counsel of none effect and frustrate their design. Do thou it for the sake of thy Name, do for the sake of thy right hand, do for the sake of thy holiness, do for the sake of thy Law, that thy beloved ones may be delivered. O save with thy right hand and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for all Israel, and say ye, Amen. May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law.

And there we will serve thee with awe, as in the days of old and as in ancient years. And the offering of Judah and Jerusalem shall be pleasant unto the Lord, as in the days of old and as in ancient years.

The Reader repeats the Amidah aloud to who makest peace, *on page 7.*

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא׳ בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוּ׳ אָמֵן׃

Cong. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא׳
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא׳ בְּרִיךְ הוּא׳ לְעֵלָּא וּלְעֵלָּא
מִן כָּל בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן
בְּעָלְמָא וְאִמְרוּ׳ אָמֵן׃

תִּתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל יִשְׂרָאֵל קֳדָם אֲבוּהוֹן
דִּי בִשְׁמַיָּא וְאִמְרוּ׳ אָמֵן׃

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל וְאִמְרוּ׳ אָמֵן׃

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל וְאִמְרוּ׳ אָמֵן׃

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית
שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה
שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם וְגֹרָלֵנוּ כְּכָל הֲמוֹנָם׃ וַאֲנַחְנוּ כּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ
בָּרוּךְ הוּא שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אָרֶץ וּמוֹשַׁב יְקָרוֹ

Magnified and sanctified be his great Name in the world which he hath created according to his will. May he establish his kingdom in your life-time and in your days, and in the life-time of all the house of Israel, speedily and at a near time; and say ye, Amen.

Cong. Let his great Name be blessed for ever and ever.

Blessed, praised and glorified, exalted, extolled and honoured, adored and lauded be the Name of the Holy One, blessed be he, beyond, yea, beyond all blessings and hymns, praises and songs, which are uttered in the world; and say ye, Amen.

May the prayers and supplications of the whole house of Israel be accepted in the presence of their Father who is in heaven; and say ye, Amen.

May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

May he who maketh peace in his high places, make peace for us and for all Israel; and say ye, Amen.

It behoveth us to praise the Lord of all, to ascribe greatness to him who formed the world in the beginning; that he hath not made us like the nations of other lands, and hath not placed us like other families of the earth, that he hath not given unto us a portion as unto them, nor a lot as unto all their multitude; for we bend the knee and prostrate ourselves and make acknowledgment before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the abode of whose glory is in the heavens

בַּשָּׁמַיִם מִמַּעַל וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ
אֵין עוֹד· אֱמֶת מַלְכֵּנוּ אֶפֶס זוּלָתוֹ· כַּכָּתוּב בְּתוֹרָתוֹ
וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל לְבָבֶךָ כִּי יְיָ הוּא הָאֱלֹהִים
בַּשָּׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתָּחַת אֵין עוֹד:

עַל כֵּן נְקַוֶּה לְךָ יְיָ אֱלֹהֵינוּ לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת
עֻזֶּךָ לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן·
לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בִשְׁמֶךָ·
לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אָרֶץ· יַכִּירוּ וְיֵדְעוּ כָּל יוֹשְׁבֵי
תֵבֵל כִּי לְךָ תִכְרַע כָּל בֶּרֶךְ תִּשָּׁבַע כָּל לָשׁוֹן: לְפָנֶיךָ
יְיָ אֱלֹהֵינוּ יִכְרְעוּ וְיִפֹּלוּ· וְלִכְבוֹד שִׁמְךָ יָקָר יִתֵּנוּ· וְיַקַּבְּלוּ
כֻלָּם אֶת עֹל מַלְכוּתֶךָ· וְתִמְלוֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם
וָעֶד· כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא וְלְעוֹלְמֵי עַד תִּמְלוֹךְ
בְּכָבוֹד: כַּכָּתוּב בְּתוֹרָתֶךָ יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:
וְנֶאֱמַר וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה
יְיָ אֶחָד וּשְׁמוֹ אֶחָד:

Mourners' קדיש.

Mourner. יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא· בְּעָלְמָא דִי בְרָא
כִרְעוּתֵהּ· וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְכָל בֵּית יִשְׂרָאֵל בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוּ· אָמֵן:
Cong. and Mourner. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי
עָלְמַיָּא:

Mourner. יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא· בְּרִיךְ הוּא·

above, and the dwelling of whose majesty is upon the loftiest heights. He is our God, there is none else: in truth he is our King, there is none beside him, as it is written in his Law, Know therefore this day, and lay it to thine heart, that the Lord he is God in heaven above and upon the earth beneath, there is none else.

Therefore we hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols shall be utterly cut off; when the world shall be set under the kingdom of the Almighty, and all the children of flesh shall call upon thy Name, when thou wilt turn unto thyself all the wicked of the earth. All the inhabitants of the world shall know and acknowledge that unto thee every knee must bend, every tongue must swear. Before thee, O Lord our God, shall they kneel and fall; and they shall give honour unto thy glorious Name; they shall all accept the yoke of thy kingdom, and over them thou wilt speedily reign for ever and ever. For the Kingdom is thine, and to all eternity wilt thou reign in glory, as it is written in thy Law, The Lord shall reign for ever and ever. And it is said, The Lord shall be King over all the earth; in that day shall the Lord be One, and his Name One.

Mourners' Kaddish.

Mourner. Magnified and sanctified be his great Name in the world which he hath created according to his will. May he establish his kingdom in your life-time and in your days, and in the life-time of all the house of Israel, speedily and at a near time; and say ye, Amen.

Cong. and Mourner. Let his great Name be blessed for ever and ever.

Mourner. Blessed, praised and glorified, exalted, extolled and honoured, adored and lauded, be the Name of the Holy

לְעֵלָּא וּלְעֵלָּא מִן כָּל בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא
וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא וְאִמְרוּ· אָמֵן׃
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל וְאִמְרוּ· אָמֵן׃
עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל וְאִמְרוּ· אָמֵן׃

On lighting the festival lights in the home say:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל [שַׁבָּת וְשֶׁל] יוֹם
הַכִּפּוּרִים׃
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם· שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ
וְהִגִּיעָנוּ לַזְּמַן הַזֶּה׃

One, blessed be he, beyond, yea, beyond all blessings and hymns, praises and songs, which are uttered in the world; and say ye, Amen.

May there be abundant peace from heaven, and life for us, and for all Israel; and say ye, Amen.

May he who maketh peace in his high places, make peace for us and for all Israel; and say ye, Amen.

On lighting the festival lights in the home say:

Blessed art thou, O Lord our God, King of the Universe, who hast sanctified us by thy commandments, and hast commanded us to light the lights for [the Sabbath and] the Day of Atonement.

Blessed art thou, O Lord our God, King of the Universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

תפלת ערבית ליום כפור

On putting on the Tallith say:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם · אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהִתְעַטֵּף בַּצִּיצִת:

Reader and two members of the Congregation:

בִּישִׁיבָה שֶׁל מַעֲלָה · וּבִישִׁיבָה שֶׁל מַטָּה · עַל דַּעַת
הַמָּקוֹם · וְעַל דַּעַת הַקָּהָל · אָנוּ מַתִּירִין לְהִתְפַּלֵּל עִם
הָעֲבַרְיָנִים:

The Reader says thrice:

כָּל נִדְרֵי · וֶאֱסָרֵי · וַחֲרָמֵי · וְקוֹנָמֵי · וְכִנּוּיֵי · וְקִנּוּסֵי ·
וּשְׁבוּעוֹת · דִּנְדַרְנָא · וּדְאִשְׁתְּבַעְנָא · וּדַאֲחַרִימְנָא ·
וְדַאֲסַרְנָא עַל נַפְשָׁתָנָא · מִיּוֹם כִּפּוּרִים זֶה עַד יוֹם כִּפּוּרִים
הַבָּא עָלֵינוּ לְטוֹבָה · כָּלְהוֹן אִתְּרַטְנָא בְּהוֹן · כָּלְהוֹן יְהוֹן
שָׁרָן · שְׁבִיקִין · שְׁבִיתִין · בְּטֵלִין וּמְבָטָלִין · לָא שְׁרִירִין
וְלָא קַיָּמִין: נִדְרָנָא לָא נִדְרֵי · וֶאֱסָרָנָא לָא אֱסָרֵי ·
וּשְׁבוּעָתָנָא לָא שְׁבוּעוֹת:

Reader and Congregation thrice:

וְנִסְלַח לְכָל עֲדַת בְּנֵי יִשְׂרָאֵל וְלַגֵּר הַגָּר בְּתוֹכָם כִּי
לְכָל הָעָם בִּשְׁגָגָה:

EVENING SERVICE

FOR

THE DAY OF ATONEMENT

On putting on the Tallith say :

Blessed art thou, O Lord our God, King of the Universe, who hast sanctified us by thy commandments, and hast commanded us to robe in the garment with fringes.

Reader and two members of the Congregation :

By authority of the Court on high, and by authority of the Court on earth : with the knowledge of the All-Present, and with the knowledge of this congregation, we give leave to pray with them that have transgressed.

The Reader says thrice :

[1] All vows, bonds, devotions, promises, obligations, penalties and oaths : wherewith we have vowed, sworn, devoted and bound ourselves : from this Day of Atonement unto the next Day of Atonement, may it come unto us for good : lo, all these, we repent us in them. They shall be absolved, released, annulled, made void, and of none effect : they shall not be binding nor shall they have any power. Our vows shall not be vows : our bonds shall not be bonds : and our oaths shall not be oaths.

Reader and Congregation thrice :

And all the congregation of the children of Israel shall be forgiven, and the stranger that sojourneth among them : for in respect of all the people it was done unwittingly.

[1] See Note I, page 15.

Reader: סְלַח נָא לַעֲוֹן הָעָם הַזֶּה כְּגֹדֶל חַסְדֶּךָ וְכַאֲשֶׁר נָשָׂאתָה לָעָם הַזֶּה מִמִּצְרַיִם וְעַד הֵנָּה: וְשָׁם נֶאֱמַר

Cong. thrice: וַיֹּאמֶר יְהוָה סָלַחְתִּי כִּדְבָרֶךָ:

On Sabbath the following Psalms and קדיש *are said:*

צ״ב מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת: טוֹב לְהֹדוֹת לַיהוָה וּלְזַמֵּר לְשִׁמְךָ עֶלְיוֹן: לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ וֶאֱמוּנָתְךָ בַּלֵּילוֹת: עֲלֵי־עָשׂוֹר וַעֲלֵי־נָבֶל עֲלֵי הִגָּיוֹן בְּכִנּוֹר: כִּי שִׂמַּחְתַּנִי יְהוָה בְּפָעֳלֶךָ בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן: מַה־גָּדְלוּ מַעֲשֶׂיךָ יְהוָה מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ: אִישׁ־בַּעַר לֹא יֵדָע וּכְסִיל לֹא־יָבִין אֶת־זֹאת: בִּפְרֹחַ רְשָׁעִים | כְּמוֹ עֵשֶׂב וַיָּצִיצוּ כָּל־פֹּעֲלֵי אָוֶן לְהִשָּׁמְדָם עֲדֵי־עַד: וְאַתָּה מָרוֹם לְעֹלָם יְהוָה: כִּי הִנֵּה אֹיְבֶיךָ | יְהוָה כִּי־הִנֵּה אֹיְבֶיךָ יֹאבֵדוּ יִתְפָּרְדוּ כָּל־פֹּעֲלֵי אָוֶן: וַתָּרֶם כִּרְאֵים קַרְנִי בַּלֹּתִי בְּשֶׁמֶן רַעֲנָן: וַתַּבֵּט עֵינִי בְּשׁוּרָי בַּקָּמִים עָלַי מְרֵעִים תִּשְׁמַעְנָה אָזְנָי: צַדִּיק כַּתָּמָר יִפְרָח כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּה: שְׁתוּלִים בְּבֵית יְהוָה בְּחַצְרוֹת אֱלֹהֵינוּ יַפְרִיחוּ: עוֹד יְנוּבוּן בְּשֵׂיבָה דְּשֵׁנִים וְרַעֲנַנִּים יִהְיוּ: לְהַגִּיד כִּי־יָשָׁר יְהוָה צוּרִי וְלֹא־עַוְלָתָה בּוֹ:

צ״ג יְהוָה מָלָךְ גֵּאוּת לָבֵשׁ לָבֵשׁ יְהוָה עֹז הִתְאַזָּר אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט: נָכוֹן כִּסְאֲךָ מֵאָז מֵעוֹלָם אָתָּה: נָשְׂאוּ נְהָרוֹת | יְהוָה נָשְׂאוּ נְהָרוֹת קוֹלָם יִשְׂאוּ נְהָרוֹת דָּכְיָם: מִקֹּלוֹת | מַיִם רַבִּים אַדִּירִים מִשְׁבְּרֵי־יָם אַדִּיר בַּמָּרוֹם יְהוָה: עֵדֹתֶיךָ | נֶאֶמְנוּ מְאֹד לְבֵיתְךָ נַאֲוָה־קֹדֶשׁ יְהוָה לְאֹרֶךְ יָמִים:

Reader. Pardon, I beseech thee, the iniquity of this people according to the greatness of thy mercy, and according as thou hast forgiven this people from Egypt even until now. And there it is said :—

Cong. thrice : And the Lord said, I have forgiven according to thy word.

On Sabbath the following Psalms and Kaddish are said :

Psalm xcii. A Psalm, a Song for the Sabbath Day.

It is a good thing to give thanks unto the Lord, and to sing praises unto thy Name, O Most High : to show forth thy loving-kindness in the morning, and thy faithfulness every night, upon an instrument of ten strings, and upon the psaltery ; upon the harp with a solemn sound. For thou, Lord, hast made me glad through thy work : I will triumph in the works of thy hands. How great are thy works, O Lord ! thy thoughts are very deep. A brutish man knoweth not ; neither doth a fool understand this. When the wicked spring as the grass, and when all the workers of iniquity do flourish ; it is that they shall be destroyed for ever. But thou, O Lord, art most high for evermore. For, lo, thine enemies, O Lord, for, lo, thine enemies shall perish ; all the workers of iniquity shall be scattered. But my horn hast thou exalted like the horn of the wild ox : I am anointed with fresh oil. Mine eye hath seen mine enemies ; mine ears have heard of the wicked who rise up against me. The righteous shall flourish like the palm tree : he shall grow like a cedar in Lebanon. They shall be planted in the house of the Lord ; they shall flourish in the courts of our God. They shall still bring forth fruit in old age ; they shall be full of sap, and green ; to show that the Lord is upright : he is my rock, and there is no unrighteousness in him.

Psalm xciii.

The Lord reigneth, he is clothed with majesty ; the Lord is clothed with strength, wherewith he hath girded himself ; the world also is stablished, that it cannot be moved. Thy throne is established of old : thou art from everlasting. The floods have lifted up, O Lord, the floods have lifted up their voice ; the floods lift up their waves. The Lord on high is mightier than the noise of many waters, yea, than the mighty breakers of the sea. Thy testimonies are very sure : holiness becometh thine house, O Lord, for ever.

Mourner. יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא׳ בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ׳ וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוּ׳ אָמֵן׃

Cong. and Mourner. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא׃

Mourner. יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא׳ בְּרִיךְ הוּא׳ לְעֵלָּא וּלְעֵלָּא מִן כָּל בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא וְאִמְרוּ׳ אָמֵן׃

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ׳ אָמֵן׃

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ׳ אָמֵן׃

Reader. בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם׳ שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה׃

Reader. בָּרְכוּ אֶת יְיָ הַמְבֹרָךְ׃

Congregation silently:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא שְׁמוֹ שֶׁל מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא שֶׁהוּא רִאשׁוֹן וְהוּא אַחֲרוֹן וּמִבַּלְעָדָיו אֵין אֱלֹהִים׃ סְלוּ לָרֹכֵב בָּעֲרָבוֹת בְּיָהּ שְׁמוֹ וְעִלְזוּ לְפָנָיו׃ וּשְׁמוֹ מְרוֹמָם עַל כָּל

Mourners' Kaddish.

Mourner. Magnified and sanctified be his great Name in the world which he hath created according to his will. May he establish his kingdom in your life-time and in your days, and in the life-time of all the house of Israel, speedily and at a near time; and say ye, Amen.

Cong. and Mourner. Let his great Name be blessed for ever and ever.

Mourner. Blessed, praised and glorified, exalted, extolled and honoured, adored and lauded, be the Name of the Holy One, blessed be he, beyond, yea, beyond all blessings and hymns, praises and songs, which are uttered in the world; and say ye, Amen.

May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

May he who maketh peace in his high places, make peace for us and for all Israel; and say ye, Amen.

Reader. Blessed art thou, O Lord our God, King of the Universe, who hast kept us in life, and hast preserved us and enabled us to reach this season.

Reader. Bless ye the Lord, who is blessed.

Congregation silently:

Blessed, praised, glorified, exalted and extolled be the Name of the supreme King of kings, the Holy One, blessed be he, who is the first and the last, and beside him there is no God. Extol him that rideth upon the heavens whose Name is Jah, and rejoice before him. His Name is exalted above all blessing and praise.

בְּרָכָה וּתְהִלָּה: בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:
יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם:

בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד: *Cong. and Reader.*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בִּדְבָרוֹ מַעֲרִיב עֲרָבִים בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים וּבִתְבוּנָה מְשַׁנֶּה עִתִּים וּמַחֲלִיף אֶת הַזְּמַנִּים וּמְסַדֵּר אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בָּרָקִיעַ כִּרְצוֹנוֹ בּוֹרֵא יוֹם וָלָיְלָה גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר· וּמַעֲבִיר יוֹם וּמֵבִיא לָיְלָה וּמַבְדִּיל בֵּין יוֹם וּבֵין לָיְלָה יְיָ צְבָאוֹת שְׁמוֹ· אֵל חַי וְקַיָּם תָּמִיד יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד· בָּרוּךְ אַתָּה יְיָ הַמַּעֲרִיב עֲרָבִים:

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עַמְּךָ אָהַבְתָּ· תּוֹרָה וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לִמַּדְתָּ· עַל כֵּן יְיָ אֱלֹהֵינוּ בְּשָׁכְבֵנוּ וּבְקוּמֵנוּ נָשִׂיחַ בְּחֻקֶּיךָ· וְנִשְׂמַח בְּדִבְרֵי תוֹרָתֶךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד· כִּי הֵם חַיֵּינוּ וְאֹרֶךְ יָמֵינוּ וּבָהֶם נֶהְגֶּה יוֹמָם וָלָיְלָה· וְאַהֲבָתְךָ אַל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים· בָּרוּךְ אַתָּה יְיָ אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד:

The following verse is said aloud:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ: וּקְשַׁרְתָּם

Blessed be his glorious, sovereign Name for ever and ever. Let the Name of the Lord be blessed from this time forth and for evermore.

Cong. and Reader. Blessed be the Lord, who is blessed for ever and evermore.

Blessed art thou, O Lord our God, King of the Universe, who at thy word bringest on the evening, with wisdom openest the gates, and with understanding changest the times and variest the seasons and orderest the stars in their watches in the firmament according to thy will. Thou createst day and night; thou rollest away the light from before the darkness, and the darkness before the light; thou makest the day to pass and the night to approach, and dividest the day from the night: the Lord of hosts is thy Name; O God, living and enduring continually, who wilt reign over us for ever and ever. Blessed art thou, O Lord, who bringest on the evening.

With everlasting love hast thou loved the house of Israel, thy people; a law and commandments, statutes and judgments hast thou taught us. Therefore, O Lord our God, when we lie down and when we rise up, we will meditate on thy statutes, and we will rejoice in the words of thy Law and in thy commandments for ever and ever; for they are our life and the length of our days, and on them we will meditate day and night. And mayest thou never take thy love away from us. Blessed art thou, O Lord, who lovest thy people Israel.

[1] Hear, O Israel: the Lord our God, the Lord is One.

The following verse is said aloud:

[2] Blessed be his glorious, sovereign Name for ever and ever.

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt

[1] See Note II, page 79. [2] See Note III, *ibid.*

לְאוֹת עַל־יָדֶךָ וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ: וּכְתַבְתָּם עַל־
מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ:
וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה
אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעָבְדוֹ בְּכָל־
לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה
וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ: וְנָתַתִּי עֵשֶׂב
בְּשָׂדְךָ לִבְהֶמְתֶּךָ וְאָכַלְתָּ וְשָׂבָעְתָּ: הִשָּׁמְרוּ לָכֶם פֶּן־
יִפְתֶּה לְבַבְכֶם וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים
וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה בָּכֶם וְעָצַר אֶת־
הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ
וַאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נֹתֵן
לָכֶם: וְשַׂמְתֶּם אֶת־דְּבָרַי אֵלֶּה עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם
וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יֶדְכֶם וְהָיוּ לְטוֹטָפֹת בֵּין עֵינֵיכֶם:
וְלִמַּדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ
וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ: וּכְתַבְתָּם עַל־מְזוּזוֹת
בֵּיתֶךָ וּבִשְׁעָרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וִימֵי בְנֵיכֶם עַל
הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתֵיכֶם לָתֵת לָהֶם כִּימֵי
הַשָּׁמַיִם עַל־הָאָרֶץ:
וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִת עַל־כַּנְפֵי בִגְדֵיהֶם
לְדֹרֹתָם וְנָתְנוּ עַל־צִיצִת הַכָּנָף פְּתִיל תְּכֵלֶת: וְהָיָה
לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה
וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם
אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־
כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם

bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door-posts of thine house and upon thy gates.

And it shall come to pass, if ye will hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul: that I will give the rain of your land in its season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be satisfied. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them: and the Lord's wrath be kindled against you, and he shut up the heaven, and there be no rain, and that the land yield not her fruit; and ye perish quickly from off the good land which the Lord giveth you. Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down and when thou risest up. And thou shalt write them upon the door-posts of thine house and upon thy gates: that your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of the heavens upon the earth.

And the Lord spake unto Moses, saying: Speak unto the children of Israel, and bid them that they make them fringes in the corners of their garments throughout their generations, and that they put upon the fringe of the corner a thread of blue: and it shall be unto you for a fringe, that ye may look upon it and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go astray: that ye may remember and do all my commandments, and be holy unto your God. I am the

אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים
אֲנִי יְהוָה אֱלֹהֵיכֶם׃

אֱמֶת וֶאֱמוּנָה כָּל זֹאת וְקַיָּם עָלֵינוּ כִּי הוּא יְיָ אֱלֹהֵינוּ
וְאֵין זוּלָתוֹ וַאֲנַחְנוּ יִשְׂרָאֵל עַמּוֹ הַפּוֹדֵנוּ מִיַּד מְלָכִים
מַלְכֵּנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל הָעָרִיצִים הָאֵל הַנִּפְרָע לָנוּ
מִצָּרֵינוּ וְהַמְשַׁלֵּם גְּמוּל לְכָל אוֹיְבֵי נַפְשֵׁנוּ הָעֹשֶׂה גְּדֹלוֹת
עַד אֵין חֵקֶר וְנִפְלָאוֹת עַד אֵין מִסְפָּר׃ הַשָּׂם נַפְשֵׁנוּ בַּחַיִּים
וְלֹא נָתַן לַמּוֹט רַגְלֵנוּ הַמַּדְרִיכֵנוּ עַל בָּמוֹת אוֹיְבֵינוּ וַיָּרֶם
קַרְנֵנוּ עַל כָּל שׂנְאֵינוּ׃ הָעֹשֶׂה לָנוּ נִסִּים וּנְקָמָה בְּפַרְעֹה
אוֹתוֹת וּמוֹפְתִים בְּאַדְמַת בְּנֵי חָם הַמַּכֶּה בְּעֶבְרָתוֹ
כָּל בְּכוֹרֵי מִצְרָיִם וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוּת
עוֹלָם׃ הַמַּעֲבִיר בָּנָיו בֵּין גִּזְרֵי יַם סוּף אֶת רוֹדְפֵיהֶם
וְאֶת שׂוֹנְאֵיהֶם בִּתְהוֹמוֹת טִבַּע׃ וְרָאוּ בָנָיו גְּבוּרָתוֹ שִׁבְּחוּ
וְהוֹדוּ לִשְׁמוֹ וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם׃ מֹשֶׁה וּבְנֵי
יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כֻלָּם׃

מִי כָמֹכָה בָּאֵלִם יְיָ מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ נוֹרָא
תְהִלֹּת עֹשֵׂה פֶלֶא׃

מַלְכוּתְךָ רָאוּ בָנֶיךָ בוֹקֵעַ יָם לִפְנֵי מֹשֶׁה זֶה אֵלִי
עָנוּ וְאָמְרוּ׃ יְיָ יִמְלֹךְ לְעֹלָם וָעֶד׃

וְנֶאֱמַר כִּי פָדָה יְיָ אֶת יַעֲקֹב וּגְאָלוֹ מִיַּד חָזָק מִמֶּנּוּ׃
בָּרוּךְ אַתָּה יְיָ גָּאַל יִשְׂרָאֵל׃

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מַלְכֵּנוּ לְחַיִּים׃
וּפְרוֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ וְתַקְּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ

Lord your God, who brought you out of the land of Egypt, to be your God; I am the Lord your God.

True and faithful is all this, and it is established with us that he is the Lord our God, and there is none beside him, and that we, Israel, are his people. It is he who redeemed us from the hand of kings; he is our King who delivered us from the hand of all the terrible ones; the God, who on our behalf dealt retribution to our adversaries, and requited all the enemies of our soul; who doeth great things past finding out, and marvellous things without number; who hath appointed our soul in life, and hath not suffered our feet to be moved; who made us tread upon the high places of our enemies, and exalted our horn over all them that hated us; who wrought for us miracles and vengeance upon Pharaoh, signs and wonders in the land of the children of Ham; who, in his wrath, smote all the first-born of Egypt, and brought forth his people Israel from among them to everlasting freedom; who made his children pass between the division of the Red Sea, and sank their pursuers and their enemies in the depths. Then his children beheld his might; they praised and gave thanks unto his Name, and willingly accepted his sovereignty. Moses and the children of Israel sang a song unto thee with great joy, saying all of them:

Who is like unto thee, O Lord, among the mighty ones? Who is like unto thee, glorious in holiness, fearful in praises, doing wonders?

Thy children beheld thy sovereign power as thou didst cleave the sea before Moses; they exclaimed, This is my God! and said: The Lord shall reign for ever and ever.

And it is said, For the Lord hath delivered Jacob, and redeemed him from the hand that was stronger than he. Blessed art thou, O Lord, who hast redeemed Israel.

Cause us, O Lord our God, to lie down in peace, and raise us up, O our King, unto life, and spread over us the canopy of thy peace; direct us with thy counsel, and

וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהָגֵן בַּעֲדֵנוּ וְהָסֵר מֵעָלֵינוּ אוֹיֵב דֶּבֶר וְחֶרֶב וְרָעָב וְיָגוֹן וְהָסֵר שָׂטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ. וּבְצֵל כְּנָפֶיךָ תַּסְתִּירֵנוּ כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אָתָּה כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה. וּשְׁמוֹר צֵאתֵנוּ וּבוֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם. וּפְרוֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ. בָּרוּךְ אַתָּה יְיָ הַפּוֹרֵשׂ סֻכַּת שָׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָיִם:

On Sabbath add until וינפש:

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעֹלָם כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ:

כִּי בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם
מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי יְיָ תִּטְהָרוּ:

Reader. יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוּ. אָמֵן:

Cong. and Reader. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

Reader. יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעֵלָּא וּלְעֵלָּא מִן כָּל בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא וְאִמְרוּ. אָמֵן:

save us for the sake of thy Name. Be thou a shield about us; remove from us every enemy, pestilence, sword, famine and sorrow; remove also the adversary from before us and from behind us. Shelter us beneath the shadow of thy wings. For thou, O God, art our Guardian and our Deliverer; yea, thou, O God, art a gracious and merciful King. Guard our going out and our coming in, unto life and peace from this time forth and for evermore; and spread over us the canopy of thy peace. Blessed art thou, O Lord, who spreadest the canopy of peace over us, and over all thy people Israel, and over Jerusalem.

On Sabbath add until and rested:

And the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, as an everlasting covenant. Between me and the children of Israel it is a sign for ever; for in six days the Lord made heaven and earth, and on the seventh day he ceased from work and rested.

For on this day shall atonement be made for you, to cleanse you; from all your sins before the Lord shall ye be clean.

Reader. Magnified and sanctified be his great Name in the world he hath created according to his will. May he establish his kingdom in your life-time and in your days, and in the life-time of all the house of Israel, speedily and at a near time; and say ye, Amen.

Cong. and *Reader.* Let his great Name be blessed for ever and ever.

Reader. Blessed, praised and glorified, exalted, extolled and honoured, adored and lauded be the Name of the Holy One, blessed be he, beyond, yea, beyond all blessings and hymns, praises and songs, which are uttered in the world; and say ye, Amen.

The Amidah until קדמניות *on page 30 is said standing and in silence.*

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ׃ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב׃ הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן׃ גּוֹמֵל חֲסָדִים טוֹבִים וְקֹנֵה הַכֹּל׃ וְזוֹכֵר חַסְדֵי אָבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה׃ זָכְרֵנוּ לַחַיִּים מֶלֶךְ חָפֵץ בַּחַיִּים׃ וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים׃ לְמַעַנְךָ אֱלֹהִים חַיִּים׃ מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן׃ בָּרוּךְ אַתָּה יְיָ מָגֵן אַבְרָהָם׃

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מְחַיֵּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ׃ מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים׃ סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר׃ מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ׃ מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה׃ מִי כָמוֹךָ אַב הָרַחֲמִים זוֹכֵר יְצוּרָיו לַחַיִּים בְּרַחֲמִים׃ וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים׃ בָּרוּךְ אַתָּה יְיָ מְחַיֵּה הַמֵּתִים׃

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוֹשִׁים בְּכָל יוֹם יְהַלְלוּךָ סֶּלָה׃

וּבְכֵן תֵּן פַּחְדְּךָ יְיָ אֱלֹהֵינוּ עַל כָּל מַעֲשֶׂיךָ וְאֵימָתְךָ עַל כָּל מַה שָּׁבָרָאתָ׃ וְיִרָאוּךָ כָּל הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים׃ וְיֵעָשׂוּ כֻלָּם אֲגֻדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שָׁלֵם׃ כְּמוֹ שֶׁיָּדַעְנוּ יְיָ אֱלֹהֵינוּ שֶׁהַשִּׁלְטוֹן לְפָנֶיךָ עֹז בְּיָדְךָ וּגְבוּרָה בִּימִינֶךָ וְשִׁמְךָ נוֹרָא עַל כָּל מַה שָּׁבָרָאתָ׃

וּבְכֵן תֵּן כָּבוֹד יְיָ לְעַמֶּךָ תְּהִלָּה לִירֵאֶיךָ וְתִקְוָה לְדוֹרְשֶׁיךָ וּפִתְחוֹן פֶּה לַמְיַחֲלִים לָךְ׃ שִׂמְחָה לְאַרְצֶךָ

The Amidah until in ancient years, *on page* 30 *is said standing and in silence.*

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, O great, mighty and awful God, most high God, who bestowest gracious favours, and who possessest all things, who rememberest the piety of the patriarchs, and who in love wilt bring a redeemer to their children's children, for the sake of thy Name. Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for thine own sake, O living God. O King, Helper, Saviour and Shield; blessed art thou, O Lord, the Shield of Abraham.

Thou art mighty for ever, O Lord; it is thou who quickenest the dead, and art mighty to save. Thou sustainest the living with loving-kindness, quickenest the dead with great mercy, supportest the falling and healest the sick, loosest the bound, and keepest thy faith unto them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who can be compared unto thee, O King, who killest and restorest to life and causest salvation to spring forth? Who is like unto thee, Father of mercy, who in mercy rememberest thy creatures unto life? And faithful art thou to quicken the dead. Blessed art thou, O Lord, who quickenest the dead.

Thou art holy and thy Name is holy, and holy beings praise thee daily. Selah.

Now therefore, O Lord our God, impose thine awe upon all thy works and thy dread over all that thou hast created, that all thy works may fear thee and all creatures prostrate themselves before thee, that they may all form one band to do thy will with a perfect heart: even as we know, O Lord our God, that dominion is thine, strength is in thy hand, and might in thy right hand, and that thy Name is awful over all that thou hast created.

And therefore, O Lord, give glory unto thy people, praise to them that fear thee, hope to them that seek thee, confidence to them that wait for thee, joy to thy land,

וְשָׂשׂוֹן לְעִירֶךָ וּצְמִיחַת קֶרֶן לְדָוִד עַבְדֶּךָ וַעֲרִיכַת נֵר לְבֶן
יִשַׁי מְשִׁיחֶךָ בִּמְהֵרָה בְיָמֵינוּ:

וּבְכֵן צַדִּיקִים יִרְאוּ וְיִשְׂמָחוּ וִישָׁרִים יַעֲלֹזוּ וַחֲסִידִים
בְּרִנָּה יָגִילוּ. וְעוֹלָתָה תִּקְפָּץ פִּיהָ וְכָל הָרִשְׁעָה כֻּלָּהּ
כְּעָשָׁן תִּכְלֶה. כִּי תַעֲבִיר מֶמְשֶׁלֶת זָדוֹן מִן הָאָרֶץ:

וְתִמְלוֹךְ אַתָּה יְיָ לְבַדֶּךָ עַל כָּל מַעֲשֶׂיךָ בְּהַר צִיּוֹן
מִשְׁכַּן כְּבוֹדֶךָ וּבִירוּשָׁלַיִם עִיר קָדְשֶׁךָ כַּכָּתוּב בְּדִבְרֵי
קָדְשֶׁךָ. יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ:

קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאֵין אֱלוֹהַּ מִבַּלְעָדֶיךָ כַּכָּתוּב.
וַיִּגְבַּהּ יְיָ צְבָאוֹת בַּמִּשְׁפָּט וְהָאֵל הַקָּדוֹשׁ נִקְדַּשׁ בִּצְדָקָה.
בָּרוּךְ אַתָּה יְיָ הַמֶּלֶךְ הַקָּדוֹשׁ:

אַתָּה בְחַרְתָּנוּ מִכָּל הָעַמִּים. אָהַבְתָּ אוֹתָנוּ. וְרָצִיתָ
בָּנוּ. וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת. וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ.
וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ
עָלֵינוּ קָרָאתָ:

On Sabbath add the bracketed words:

וַתִּתֶּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם [הַשַּׁבָּת הַזֶּה
לִקְדֻשָּׁה וְלִמְנוּחָה וְאֶת יוֹם] הַכִּפֻּרִים הַזֶּה לִמְחִילָה
וְלִסְלִיחָה וּלְכַפָּרָה וְלִמְחָל בּוֹ אֶת כָּל עֲוֹנוֹתֵינוּ [בְּאַהֲבָה]
מִקְרָא קֹדֶשׁ. זֵכֶר לִיצִיאַת מִצְרָיִם:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה וְיָבֹא וְיַגִּיעַ וְיֵרָאֶה וְיֵרָצֶה
וְיִשָּׁמַע וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ
וְזִכְרוֹן מָשִׁיחַ בֶּן דָּוִד עַבְדֶּךָ וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ
וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ לִפְלֵיטָה לְטוֹבָה

gladness to thy City, a flourishing horn unto David thy servant, and a constant light unto the son of Jesse, thine anointed, speedily in our days.

Then shall the just see and be glad, the upright shall exult, the pious shall rejoice in song, and iniquity shall close her mouth, and all wickedness shall be wholly consumed like smoke, when thou makest the dominion of arrogance to pass away from the earth.

And thou, O Lord, shalt reign, thou alone, over all thy works on Mount Zion, the dwelling-place of thy glory, and in Jerusalem, thy holy City; as it is written in thy holy words, The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

Holy art thou, and awful is thy Name, and there is no God beside thee; as it is written, And the Lord of hosts is exalted in judgment and the holy God is sanctified in righteousness. Blessed art thou, O Lord, the holy King.

Thou hast chosen us from all peoples; thou hast loved us and taken pleasure in us, and hast exalted us above all tongues. Thou hast sanctified us by thy commandments, and hast drawn us near, O our King, unto thy service, and hast called us by thy great and holy Name.

On Sabbath add the bracketed words:

And thou hast given us in love, O Lord our God [this Sabbath day for holiness and rest and] this Day of Atonement for pardon, forgiveness and atonement, that we may [in love] obtain pardon therein for all our iniquities: a holy convocation, a memorial of the departure from Egypt.

Our God and God of our fathers, may our remembrance and our name, and the remembrance of our fathers, the remembrance of Messiah the son of David, the remembrance of Jerusalem thy holy City, and the remembrance of all thy people the house of Israel, rise and go up, approach to thy presence and find grace; may it be heard, visited, and remembered, for deliverance and for good, for grace

לְחֵן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם הַכִּפּוּרִים הַזֶּה: זָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפָקְדֵנוּ בּוֹ לִבְרָכָה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵּנוּ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ מְחַל לַעֲוֹנוֹתֵינוּ בְּיוֹם [הַשַּׁבָּת הַזֶּה וּבְיוֹם] הַכִּפּוּרִים הַזֶּה מְחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ מִנֶּגֶד עֵינֶיךָ. כָּאָמוּר אָנֹכִי אָנֹכִי הוּא מֹחֶה פְּשָׁעֶיךָ לְמַעֲנִי וְחַטֹּאתֶיךָ לֹא אֶזְכֹּר: וְנֶאֱמַר מָחִיתִי כָעָב פְּשָׁעֶיךָ וְכֶעָנָן חַטֹּאתֶיךָ שׁוּבָה אֵלַי כִּי גְאַלְתִּיךָ: וְנֶאֱמַר כִּי בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי יְיָ תִּטְהָרוּ: [אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ רְצֵה בִמְנוּחָתֵנוּ] קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ. [וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ וְיָנוּחוּ בָהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ] וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת. כִּי אַתָּה סָלְחָן לְיִשְׂרָאֵל וּמָחֳלָן לְשִׁבְטֵי יְשֻׁרוּן בְּכָל דּוֹר וָדוֹר וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֶלָּא אָתָּה. בָּרוּךְ אַתָּה יְיָ. מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל. וּמַעֲבִיר אַשְׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה. מֶלֶךְ עַל כָּל הָאָרֶץ מְקַדֵּשׁ [הַשַּׁבָּת וְ]יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים:

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם. וְהָשֵׁב אֶת הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן. וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

loving-kindness and mercy, for life and for peace on this Day of Atonement. Remember us, O Lord our God, thereon for good; visit us with a blessing, and save us unto life. And with thy word of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for unto thee our eyes are turned, for thou art a gracious and merciful God and King.

Our God and God of our fathers, pardon our iniquities [on this Sabbath day and] on this Day of Atonement; blot out our transgressions and our sins and make them to pass away from before thine eyes; as it is said, I, even I, am he that blotteth out thy transgressions for mine own sake; and I will not remember thy sins. And it is said, I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me, for I have redeemed thee. And it is said, For on this day shall atonement be made for you, to cleanse you: from all your sins before the Lord shall ye be clean. [Our God and the God of our fathers, accept our rest], sanctify us by thy commandments and grant our portion be in thy Law; satisfy us with thy goodness, and gladden us with thy salvation, [and cause us, O Lord our God, in love and favour to inherit thy holy Sabbath; and may Israel find repose thereon who hallow thy Name,] and purify our hearts to serve thee in truth, for thou art the Forgiver of Israel, and Pardoner of the tribes of Jeshurun in all generations, and beside thee we have no King to pardon and forgive our sins, yea, none but thee. Blessed art thou, O Lord, thou King who pardonest and forgivest our iniquities and the iniquities of thy people the house of Israel, and who makest our trespasses to pass away year by year: King over all the earth, who sanctifiest [the Sabbath and] Israel and the Day of Atonement.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the innermost part of thine house; receive in love and favour the fire-offerings of Israel and their prayer; and may the service of thy people Israel

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים׃ בָּרוּךְ אַתָּה יְיָ הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן׃

מוֹדִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד׃ צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר׃ נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת עֶרֶב וָבֹקֶר וְצָהֳרַיִם׃ הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהַמְרַחֵם כִּי לֹא תַמּוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ׃

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד׃ וּכְתוֹב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתֶךָ׃ וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה וְיַהַלְלוּ אֶת שִׁמְךָ בֶּאֱמֶת הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה׃ בָּרוּךְ אַתָּה יְיָ הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת׃

שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךָ תָּשִׂים לְעוֹלָם׃ כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל הַשָּׁלוֹם׃ וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בִּשְׁלוֹמֶךָ׃ בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפַרְנָסָה טוֹבָה נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם׃ בָּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשָּׁלוֹם׃

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ׃

תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ וְאַל תִּתְעַלַּם מִתְּחִנָּתֵנוּ׃ שֶׁאֵין אֲנַחְנוּ עַזֵּי פָנִים וּקְשֵׁי עֹרֶף לוֹמַר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ צַדִּיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ אֲבָל אֲנַחְנוּ חָטָאנוּ׃

be ever acceptable to thee. And let our eyes behold thy return in mercy to Zion. Blessed art thou, O Lord, who restorest thy divine presence unto Zion.

We make acknowledgment unto thee, that thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto thee and declare thy praise for our lives which are delivered into thy hand, and for our souls which are committed unto thy charge, and for thy miracles which are with us every day, and for thy wondrous benefits which are with us at all times, even, morn and noon. Thou art the Beneficent One, for thy mercies never fail; thou art the Merciful One, for thy kindnesses never cease. We have ever hoped in thee.

And for all these things, O our King, thy Name shall be continually blessed and exalted for ever and ever. And inscribe all the children of thy covenant for a happy life. And every one that liveth shall give thanks unto thee, Selah; and shall praise thy Name in truth, O God, our salvation and help, Selah. Blessed art thou, O Lord, whose Name is the Beneficent One, and unto whom it is becoming to give thanks.

Grant abundant peace unto Israel thy people for ever; for thou art Sovereign of all peace; and may it be good in thy sight to bless thy people Israel at all times and in every hour with thy peace. In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before thee, we and all thy people the house of Israel, for a happy life and peace. Blessed art thou, O Lord, who makest peace.

[1] Our God and God of our fathers,

Let our prayer come before thee, hide not thyself from our supplication, for we are not arrogant and stiff-necked, that we should say before thee, O Lord our God and God of our fathers, we are righteous and have not sinned; verily we have sinned.

[1] See Note IV, page 79.

אָשַׁמְנוּ · בָּגַדְנוּ · גָּזַלְנוּ · דִּבַּרְנוּ דְפִי · הֶעֱוִינוּ · וְהִרְשַׁעְנוּ · זַדְנוּ · חָמַסְנוּ · טָפַלְנוּ שֶׁקֶר · יָעַצְנוּ רַע · כִּזַּבְנוּ · לַצְנוּ · מָרַדְנוּ · נָאַצְנוּ · סָרַרְנוּ · עָוִינוּ · פָּשַׁעְנוּ · צָרַרְנוּ · קִשִּׁינוּ עֹרֶף · רָשַׁעְנוּ · שִׁחַתְנוּ · תָּעַבְנוּ · תָּעִינוּ · תִּעְתָּעְנוּ ׃

סַרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ ׃ וְאַתָּה צַדִּיק עַל כָּל הַבָּא עָלֵינוּ · כִּי אֱמֶת עָשִׂיתָ וַאֲנַחְנוּ הִרְשָׁעְנוּ ׃

מַה נֹּאמַר לְפָנֶיךָ יוֹשֵׁב מָרוֹם וּמַה נְּסַפֵּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים · הֲלֹא כָּל הַנִּסְתָּרוֹת וְהַנִּגְלוֹת אַתָּה יוֹדֵעַ ׃

אַתָּה יוֹדֵעַ רָזֵי עוֹלָם · וְתַעֲלוּמוֹת סִתְרֵי כָל חָי ׃ אַתָּה חוֹפֵשׂ כָּל חַדְרֵי בָטֶן וּבוֹחֵן כְּלָיוֹת וָלֵב ׃ אֵין דָּבָר נֶעְלָם מִמֶּךָּ · וְאֵין נִסְתָּר מִנֶּגֶד עֵינֶיךָ ׃

וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ · שֶׁתִּסְלַח לָנוּ עַל כָּל חַטֹּאתֵינוּ · וְתִמְחַל לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ · וּתְכַפֵּר לָנוּ עַל כָּל פְּשָׁעֵינוּ ׃

עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּאֹנֶס וּבְרָצוֹן ׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב ׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּבְלִי דָעַת ׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּבִטּוּי שְׂפָתַיִם ׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוּי עֲרָיוֹת ׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּגָלוּי וּבַסָּתֶר ׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּדַעַת וּבְמִרְמָה ׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּדִבּוּר פֶּה ׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּהוֹנָאַת רֵעַ ׃

We have trespassed, we have dealt treacherously, we have robbed, we have spoken slander, we have acted perversely and we have wrought wickedness, we have acted presumptuously, we have done violence, we have framed lies, we have counselled evil, we have spoken falsely, we have scoffed, we have revolted, we have provoked, we have rebelled, we have committed iniquity, we have transgressed, we have oppressed, we have been stiff-necked, we have acted wickedly, we have corrupted, we have committed abomination, we have gone astray, we have led others astray.

We have turned away from thy commandments, and thy judgments that are good, and it hath not profited us. But thou art righteous in all that hath come upon us; for thou hast acted truthfully, but as for us, we have done wickedly.

What shall we say before thee, O thou who dwellest on high, and what shall we declare before thee, thou who abidest in the heavens? Dost thou not know all things, both the hidden and the revealed?

Thou knowest the mysteries of the Universe and the hidden secrets of all living. Thou searchest all the innermost recesses and triest the reins and the heart. Naught is hidden from thee, neither is anything concealed from thine eyes.

May it therefore be thy will, O Lord our God and God of our fathers, to forgive us all our sins, to pardon us all our iniquities, and to grant us atonement for all our transgressions.

For the sin wherein we have sinned before thee under compulsion or of freewill,
And for the sin wherein we have sinned before thee by hardening of the heart;
For the sin wherein we have sinned before thee unwittingly,
And for the sin wherein we have sinned before thee with utterance of the lips;
For the sin wherein we have sinned before thee by unchastity,
And for the sin wherein we have sinned before thee openly and secretly;
For the sin wherein we have sinned before thee knowingly and deceitfully,
And for the sin wherein we have sinned before thee in speech;
For the sin wherein we have sinned before thee by wronging a neighbour,

וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּהַרְהוּר הַלֵּב׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּוִעִדַּת זְנוּת׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּוִדּוּי פֶּה׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּזָדוֹן וּבִשְׁגָגָה׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּחֹזֶק יָד׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּטָמְאַת שְׂפָתַיִם׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּטִפְּשׁוּת פֶּה׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּיֵצֶר הָרָע׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּיוּדְעִים וּבְלֹא יוֹדְעִים׃

וְעַל כֻּלָּם אֱלוֹהַּ סְלִיחוֹת סְלַח לָנוּ׃ מְחַל לָנוּ׃ כַּפֶּר לָנוּ׃

עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכָזָב׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּכַפַּת שֹׁחַד׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּלָצוֹן׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּלָשׁוֹן הָרָע׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּמַשָּׂא וּבְמַתָּן׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּמַאֲכָל וּבְמִשְׁתֶּה׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּנֶשֶׁךְ וּבְמַרְבִּית׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּנְטִיַּת גָּרוֹן׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּשִׂיחַ שִׂפְתוֹתֵינוּ׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּשִׁקּוּר עָיִן׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּעֵינַיִם רָמוֹת׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּעַזּוּת מֵצַח׃

And for the sin wherein we have sinned before thee in the meditation of the heart;
For the sin wherein we have sinned before thee by association with impurity,
And for the sin wherein we have sinned before thee by confession of the lips;
For the sin wherein we have sinned before thee by despising parents and teachers,
And for the sin wherein we have sinned before thee in presumption and in error;
For the sin wherein we have sinned before thee by violence,
And for the sin wherein we have sinned before thee by the profanation of thy Name;
For the sin wherein we have sinned before thee by impurity of the lips,
And for the sin wherein we have sinned before thee by foolish speech;
For the sin wherein we have sinned before thee by the evil inclination,
And for the sin wherein we have sinned before thee wittingly or unwittingly.

And for all these, O God of forgiveness, forgive us, pardon us, grant us atonement.

For the sin wherein we have sinned before thee by denying and lying,
And for the sin wherein we have sinned before thee by bribery;
For the sin wherein we have sinned before thee by scoffing,
And for the sin wherein we have sinned before thee by evil speech;
For the sin wherein we have sinned before thee in business,
And for the sin wherein we have sinned before thee in eating and drinking;
For the sin wherein we have sinned before thee by usury and increase,
And for the sin wherein we have sinned before thee by an arrogant mien;
For the sin wherein we have sinned before thee by the utterances of our lips,
And for the sin wherein we have sinned before thee by a wanton glance;
For the sin wherein we have sinned before thee with haughty eyes,
And for the sin wherein we have sinned before thee with obdurate brow.

וְעַל כֻּלָּם אֱלוֹהַּ סְלִיחוֹת סְלַח לָנוּ· מְחַל לָנוּ· כַּפֶּר לָנוּ׃

עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּפְרִיקַת עֹל׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּפְלִילוּת׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּצְדִיַּת רֵעַ׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּצָּרוּת עָיִן׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּקַּלוּת רֹאשׁ׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּקַשְׁיוּת עֹרֶף׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּרִיצַת רַגְלַיִם לְהָרַע׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּרְכִילוּת׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּשְׁבוּעַת שָׁוְא׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּשְׁנֵאַת חִנָּם׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּתְשׁוּמֶת יָד׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּתְמִהוֹן לֵבָב׃

וְעַל כֻּלָּם אֱלוֹהַּ סְלִיחוֹת סְלַח לָנוּ· מְחַל לָנוּ· כַּפֶּר לָנוּ׃

וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם עוֹלָה׃
וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם חַטָּאת׃
וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם קָרְבָּן עוֹלָה וְיוֹרֵד׃
וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם אָשָׁם וַדַּי וְאָשָׁם תָּלוּי׃
וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם מַכַּת מַרְדּוּת׃
וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם מַלְקוּת אַרְבָּעִים׃
וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם מִיתָה בִּידֵי שָׁמַיִם׃
וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם כָּרֵת וַעֲרִירִי׃

וְעַל כֻּלָּם אֱלוֹהַּ סְלִיחוֹת סְלַח לָנוּ· מְחַל לָנוּ· כַּפֶּר לָנוּ׃

And for all these, O God of forgiveness, forgive us, pardon us, grant us atonement.

For the sin wherein we have sinned before thee by breaking off the yoke,

And for the sin wherein we have sinned before thee by contentiousness;

For the sin wherein we have sinned before thee by ensnaring our neighbour,

And for the sin wherein we have sinned before thee by envy;

For the sin wherein we have sinned before thee by levity,

And for the sin wherein we have sinned before thee by being stiff-necked;

For the sin wherein we have sinned before thee by running to do evil,

And for the sin wherein we have sinned before thee by tale-bearing;

For the sin wherein we have sinned before thee by a vain oath,

And for the sin wherein we have sinned before thee by causeless hatred;

For the sin wherein we have sinned before thee by a breach of trust,

And for the sin wherein we have sinned before thee by terror of the heart.

And for all these, O God of forgiveness, forgive us, pardon us, grant us atonement.

And for the sins for which we owe a burnt offering;

And for the sins for which we owe a sin-offering;

And for the sins for which we owe an offering according to our ability;

And for the sins for which we owe a trespass-offering for certain guilt and a trespass-offering for doubtful guilt;

And for the sins for which we deserve corporal punishment;

And for the sins for which we deserve the punishment of forty stripes;

And for the sins for which we deserve death by the hand of God;

And for the sins for which we deserve the punishment of excision, and of being childless;

And for all these, O God of forgiveness, forgive us, pardon us, grant us atonement.

וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם אַרְבַּע מִיתוֹת בֵּית דִּין׃ סְקִילָה׃ שְׂרֵפָה׃ הֶרֶג׃ וְחֶנֶק׃ עַל מִצְוַת עֲשֵׂה וְעַל מִצְוַת לֹא תַעֲשֶׂה׃ בֵּין שֶׁיֵּשׁ בָּהּ קוּם עֲשֵׂה׃ וּבֵין שֶׁאֵין בָּהּ קוּם עֲשֵׂה׃ אֶת הַגְּלוּיִם לָנוּ וְאֶת שֶׁאֵינָם גְּלוּיִם לָנוּ׃ אֶת הַגְּלוּיִם לָנוּ כְּבָר אֲמַרְנוּם לְפָנֶיךָ׃ וְהוֹדִינוּ לְךָ עֲלֵיהֶם׃ וְאֶת שֶׁאֵינָם גְּלוּיִם לָנוּ לְפָנֶיךָ הֵם גְּלוּיִם וִידוּעִים׃ כַּדָּבָר שֶׁנֶּאֱמַר הַנִּסְתָּרוֹת לַיי אֱלֹהֵינוּ׃ וְהַנִּגְלוֹת לָנוּ וּלְבָנֵינוּ עַד עוֹלָם׃ לַעֲשׂוֹת אֶת כָּל דִּבְרֵי הַתּוֹרָה הַזֹּאת׃ כִּי אַתָּה סָלְחָן לְיִשְׂרָאֵל וּמָחֳלָן לְשִׁבְטֵי יְשֻׁרוּן בְּכָל דּוֹר וָדוֹר וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֶלָּא אָתָּה׃

אֱלֹהַי עַד שֶׁלֹּא נוֹצַרְתִּי אֵינִי כְדַאי׃ וְעַכְשָׁו שֶׁנּוֹצַרְתִּי כְּאִלּוּ לֹא נוֹצַרְתִּי׃ עָפָר אֲנִי בְּחַיָּי׃ קַל וָחֹמֶר בְּמִיתָתִי׃ הֲרֵי אֲנִי לְפָנֶיךָ כִּכְלִי מָלֵא בוּשָׁה וּכְלִמָּה׃ יְהִי רָצוֹן מִלְּפָנֶיךָ ייָ אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי שֶׁלֹּא אֶחֱטָא עוֹד׃ וּמַה שֶׁחָטָאתִי לְפָנֶיךָ מָרֵק בְּרַחֲמֶיךָ הָרַבִּים׃ אֲבָל לֹא עַל יְדֵי יִסּוּרִים וַחֲלָיִם רָעִים׃

אֱלֹהַי נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר מִרְמָה׃ וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה׃ פְּתַח לִבִּי בְּתוֹרָתֶךָ וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי׃ וְכֹל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחְשְׁבוֹתָם׃ עֲשֵׂה לְמַעַן שְׁמֶךָ עֲשֵׂה לְמַעַן יְמִינֶךָ עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ עֲשֵׂה לְמַעַן תּוֹרָתֶךָ׃ לְמַעַן יֵחָלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי׃ יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ ייָ צוּרִי וְגוֹאֲלִי׃ עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ

And for the sins for which we deserve the four kinds of death inflicted by the Court of Law: stoning, burning, beheading and strangling.

For the breach of positive commands, and for the breach of negative commands, whether an action be involved or not[1]; both for the sins that are known unto us and those that are unknown to us. Those that are known unto us we have already avowed before thee, and we have made acknowledgment of them unto thee: and those that are unknown to us, lo, they are revealed and known unto thee, according to the word which has been said: The secret things belong unto the Lord our God, but the revealed things belong unto us, and unto our children for ever, that we may do all the words of this Law. For thou art the Forgiver of Israel and the Pardoner of the tribes of Jeshurun in all generations, and beside thee we have no king, to pardon and forgive our sins. We have thee alone.

O my God, while yet I was unformed I was not worthy, and now I have been formed, I am as though I had not been formed. Dust am I in my life; yea, even more so in my death. Behold me before thee like a vessel filled with shame and confusion. O may it be thy will, O Lord my God and the God of my fathers, that I may sin no more, and as to the sins I have sinned before thee, purge them away in thine abundant mercy and not by means of affliction and sore diseases.

O my God, guard my tongue from evil and my lips from speaking guile; and to such as curse me, let my soul be silent, yea, let my soul be unto all as the dust. Open thou my heart to thy Law, and let my soul pursue thy commandments. And as to any who devise evil against me, speedily make their counsel of none effect and frustrate their design. Do thou it for the sake of thy Name, do for the sake of thy right hand, do for the sake of thy holiness, do for the sake of thy Law, that thy beloved ones may be delivered. O save with thy right hand and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who maketh peace in his high places, may he make peace for us and for

[1] See Note V, p. 80.

וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ אָמֵן: יְהִי רָצוֹן לְפָנֶיךָ יְיָ אֱלֹהֵינוּ
וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ
וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ: וְשָׁם נַעֲבָדְךָ
בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת: וְעָרְבָה לַיְיָ מִנְחַת
יְהוּדָה וִירוּשָׁלָיִם כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת:

On Sabbath until מְקַדֵּשׁ הַשַּׁבָּת *is said.*

וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם: וַיְכַל *Reader and Cong.*
אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם
הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת־
יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ
אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי *Reader.*
אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב הָאֵל הַגָּדוֹל הַגִּבּוֹר
וְהַנּוֹרָא אֵל עֶלְיוֹן קוֹנֵה שָׁמַיִם וָאָרֶץ:

מָגֵן אָבוֹת בִּדְבָרוֹ מְחַיֵּה מֵתִים בְּמַאֲמָרוֹ *Reader and Cong.*
הַמֶּלֶךְ הַקָּדוֹשׁ שֶׁאֵין כָּמוֹהוּ הַמֵּנִיחַ לְעַמּוֹ בְּיוֹם שַׁבַּת
קָדְשׁוֹ כִּי בָם רָצָה לְהָנִיחַ לָהֶם· לְפָנָיו נַעֲבוֹד בְּיִרְאָה
וָפַחַד וְנוֹדֶה לִשְׁמוֹ בְּכָל יוֹם תָּמִיד מֵעֵין הַבְּרָכוֹת· אֵל
הַהוֹדָאוֹת אֲדוֹן הַשָּׁלוֹם מְקַדֵּשׁ הַשַּׁבָּת וּמְבָרֵךְ שְׁבִיעִי
וּמֵנִיחַ בִּקְדֻשָּׁה לְעַם מְדֻשְּׁנֵי עֹנֶג זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ רְצֵה בִּמְנוּחָתֵנוּ קַדְּשֵׁנוּ *Reader.*
בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ
בִּישׁוּעָתֶךָ וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת· וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ וְיָנוּחוּ בָהּ יִשְׂרָאֵל מְקַדְּשֵׁי
שְׁמֶךָ· בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת:

all Israel, and say ye, Amen. May it be thy will, O Lord our God, and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law.

And there we will serve thee with awe, as in the days of old and as in ancient years. And the offering of Judah and Jerusalem shall be pleasant unto the Lord, as in the days of old and as in ancient years.

On Sabbath until who sanctifiest the Sabbath *is said:*

Reader and Cong. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God had ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made.

Reader. Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, O great, mighty and awful God, most high God, who possessest heaven and earth.

Reader and Cong. He was a Shield unto our ancestors, according to his word; he quickeneth the dead with his command. He is the Holy King, and there is none like unto him, who hath granted rest unto his people on his holy Sabbath; forasmuch as he delighted in them to give them repose. Him will we serve with awe and reverence, and every day give thanks unto his Name continually, from the appointed form of blessings. He is God of thanksgivings and Lord of peace, who halloweth the Sabbath and blesseth the seventh day, and who in holiness granteth rest unto a people satisfied with his delights, a memorial of the work of the creation.

Reader. Our God and God of our fathers, accept our rest. Sanctify us by thy commandments, and grant our portion be in thy Law; satisfy us with thy goodness, gladden us with thy salvation and purify our hearts to serve thee in truth. And cause us, O Lord our God, in love and favour to inherit thy holy Sabbath, and may Israel find repose thereon, who sanctify thy Name. Blessed art thou, O Lord, who sanctifiest the Sabbath.

The Ark is opened.

יַעֲלֶה תַּחֲנוּנֵנוּ מֵעֲרֵב׃
וְיָבֹא שַׁוְעָתֵנוּ מִבְּקֶר׃
וְיֵרָאֶה רִנּוּנֵנוּ עַד עֲרֵב׃
יַעֲלֶה כִּלְיוֹנֵנוּ מֵעֲרֵב׃
וְיָבֹא צִדְקָתֵנוּ מִבְּקֶר׃
וְיֵרָאֶה פִּדְיוֹנֵנוּ עַד עֲרֵב׃
יַעֲלֶה עֲוֹנֵנוּ מֵעֲרֵב׃
וְיָבֹא סְלִיחָתֵנוּ מִבְּקֶר׃
וְיֵרָאֶה נַקְּתֵנוּ עַד עֲרֵב׃
יַעֲלֶה מְנוּסָתֵנוּ מֵעֲרֵב׃
וְיָבֹא לְמַעֲנוֹ מִבְּקֶר׃
וְיֵרָאֶה כְּפוּרֵנוּ עַד עֲרֵב׃
יַעֲלֶה שְׁאֵנָתֵנוּ מֵעֲרֵב׃
וְיָבֹא טָהֳרֵנוּ מִבְּקֶר׃
וְיֵרָאֶה חִנּוּנֵנוּ עַד עֲרֵב׃
יַעֲלֶה כְּרוֹנֵנוּ מֵעֲרֵב׃
וְיָבֹא עוּדֵנוּ מִבְּקֶר׃
וְיֵרָאֶה הֲדָרֵתֵנוּ עַד עֲרֵב׃
יַעֲלֶה דְּבֵקֵנוּ מֵעֲרֵב׃
וְיָבֹא יִלְּנוּ מִבְּקֶר׃
וְיֵרָאֶה בְּקָשָׁתֵנוּ עַד עֲרֵב׃
יַעֲלֶה נְקֻדָּתֵנוּ מֵעֲרֵב׃
וְיָבֹא לֵיכָּה מִבְּקֶר׃
וְיֵרָאֶה לֵינוּ עַד עֲרֵב׃

The Ark is opened.

O let our prayer ascend from eventime,
And may our cry come in to Thee from dawn,
And let our song be clear till eventime.

O let our voice ascend from eventime,
And may our merit come to Thee from dawn,
And our redemption be at eventime.

O let our woe ascend from eventime,
And may our pardon issue from the dawn,
And let our crying sound till eventime.

O let our hope ascend from eventime,
And may it come, for Thy sake, from the dawn,
And our atonement stand at eventime.

Let our salvation rise from eventime,
And may our purity come in from dawn,
And our entreaty sound till eventime.

Let our remembrance rise from eventime,
Let our assembly plead to Thee from dawn,
In glory visible till eventime.

Thus at Thy door we knock from eventime,
O let our joy come forth for us from dawn,
And may our quest appear till eventime.

O let our call ascend from eventime,
And may it come before Thee from the dawn,
And turn to us content at eventime.

The following verses are said by the Reader and Congregation alternately:

שִׁמְעַ תְּפִלָּה עָדֶיךָ כָּל בָּשָׂר יָבֹאוּ׃
יָבוֹא כָּל בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנֶיךָ יְיָ׃
יָבֹאוּ וְיִשְׁתַּחֲווּ לְפָנֶיךָ אֲדֹנָי וְיכַבְּדוּ לִשְׁמֶךָ׃
בְּאוּ נִשְׁתַּחֲוֶה וְנִכְרָעָה נִבְרְכָה לִפְנֵי יְיָ עוֹשֵׂנוּ׃
בְּאוּ שְׁעָרָיו בְּתוֹדָה חֲצֵרֹתָיו בִּתְהִלָּה הוֹדוּ לוֹ
בָּרְכוּ שְׁמוֹ׃
הִנֵּה בָּרֲכוּ אֶת יְיָ כָּל עַבְדֵי יְיָ הָעֹמְדִים בְּבֵית יְיָ
בַּלֵּילוֹת׃
שְׂאוּ יְדֵיכֶם קֹדֶשׁ וּבָרֲכוּ אֶת יְיָ׃
נָבוֹאָה לְמִשְׁכְּנוֹתָיו נִשְׁתַּחֲוֶה לַהֲדֹם רַגְלָיו׃
רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו קָדוֹשׁ הוּא׃
רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ כִּי קָדוֹשׁ
יְיָ אֱלֹהֵינוּ׃
הִשְׁתַּחֲווּ לַיְיָ בְּהַדְרַת קֹדֶשׁ חִילוּ מִפָּנָיו כָּל הָאָרֶץ׃
וַאֲנַחְנוּ בְּרֹב חַסְדְּךָ נָבוֹא בֵיתֶךָ נִשְׁתַּחֲוֶה אֶל הֵיכַל
קָדְשְׁךָ בְּיִרְאָתֶךָ׃
נִשְׁתַּחֲוֶה אֶל הֵיכַל קָדְשְׁךָ וְנוֹדֶה אֶת שְׁמֶךָ עַל חַסְדְּךָ
וְעַל אֲמִתֶּךָ כִּי הִגְדַּלְתָּ עַל כָּל שִׁמְךָ אִמְרָתֶךָ׃
יְיָ אֱלֹהֵי צְבָאוֹת מִי כָמוֹךָ חֲסִין יָהּ וֶאֱמוּנָתְךָ סְבִיבוֹתֶיךָ׃
כִּי מִי בַשַּׁחַק יַעֲרֹךְ לַיְיָ יִדְמֶה לַיְיָ בִּבְנֵי אֵלִים׃
כִּי גָדוֹל אַתָּה וְעוֹשֵׂה נִפְלָאוֹת אַתָּה אֱלֹהִים לְבַדֶּךָ׃
כִּי גָדוֹל מֵעַל שָׁמַיִם חַסְדֶּךָ וְעַד שְׁחָקִים אֲמִתֶּךָ׃
גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר׃
כִּי גָדוֹל יְיָ וּמְהֻלָּל מְאֹד נוֹרָא הוּא עַל כָּל אֱלֹהִים׃

The following verses are said by the Reader and Congregation alternately :

O thou that hearest prayer, unto thee shall all flesh come. All flesh shall come to worship before thee, O Lord. They shall come and worship before thee, O Lord, and do honour to thy name. O come, let us worship and bow down ; let us kneel before the Lord our maker. Enter into his gates with thanksgiving, and into his courts with praise ; be thankful unto him and bless his name. Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord. Lift up your hands in holiness and bless the Lord. We will go into his tabernacle : we will worship at his footstool. Exalt ye the Lord our God, and worship at his footstool ; for he is holy. Exalt the Lord our God, and worship at his holy hill ; for the Lord our God is holy. O worship the Lord in the beauty of holiness : fear before him all the earth. And as for us, we will come into thy house in the multitude of thy mercy : and in thy fear will we worship toward thy holy temple. We will worship toward thy holy temple, and praise thy name for thy loving-kindness and for thy truth : for thou hast magnified thy word above all thy name. O Lord God of Hosts, who is a strong Lord like unto thee ? Thy faithfulness also is round about thee. For who in the heaven can be compared unto the Lord ? who among the sons of the mighty can be likened unto the Lord ? For thou art great and doest wondrous things : thou art God alone. For thy mercy is great above the heavens, and thy truth reacheth unto the clouds. Great is the Lord and greatly to be praised ; and his greatness is unsearchable. Yea, the Lord is great and greatly to be praised : he is to be feared above all gods. For the Lord is a great God, and a great King above all gods. For what God is there in heaven or in earth that can do according to thy works and according to thy mighty deeds ?

כִּי אֵל גָּדוֹל יְיָ וּמֶלֶךְ גָּדוֹל עַל כָּל אֱלֹהִים׃
אֲשֶׁר מִי אֵל בַּשָּׁמַיִם וּבָאָרֶץ אֲשֶׁר יַעֲשֶׂה כְּמַעֲשֶׂיךָ
וְכִגְבוּרֹתֶיךָ׃
מִי לֹא יְרָאֲךָ מֶלֶךְ הַגּוֹיִם כִּי לְךָ יָאָתָה כִּי בְכָל חַכְמֵי
הַגּוֹיִם וּבְכָל מַלְכוּתָם מֵאֵין כָּמוֹךָ׃
מֵאֵין כָּמוֹךָ יְיָ גָּדוֹל אַתָּה וְגָדוֹל שִׁמְךָ בִּגְבוּרָה׃
לְךָ זְרוֹעַ עִם גְּבוּרָה תָּעוֹ יָדְךָ תָּרוּם יְמִינֶךָ׃
לְךָ יוֹם אַף לְךָ לַיְלָה אַתָּה הֲכִינוֹתָ מָאוֹר וָשָׁמֶשׁ׃
אֲשֶׁר בְּיָדוֹ מֶחְקְרֵי אָרֶץ וְתוֹעֲפוֹת הָרִים לוֹ׃
מִי יְמַלֵּל גְּבוּרוֹת יְיָ יַשְׁמִיעַ כָּל תְּהִלָּתוֹ׃
לְךָ יְיָ הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי
כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ יְיָ הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא
לְכֹל לְרֹאשׁ׃
לְךָ שָׁמַיִם אַף לְךָ אָרֶץ תֵּבֵל וּמְלוֹאָהּ אַתָּה יְסַדְתָּם׃
אַתָּה הִצַּבְתָּ כָּל גְּבוּלוֹת אָרֶץ קַיִץ וָחֹרֶף אַתָּה יְצַרְתָּם׃
אַתָּה רִצַּצְתָּ רָאשֵׁי לִוְיָתָן תִּתְּנֶנּוּ מַאֲכָל לְעָם לְצִיִּים׃
אַתָּה בָקַעְתָּ מַעְיָן וָנָחַל אַתָּה הוֹבַשְׁתָּ נַהֲרוֹת אֵיתָן׃
אַתָּה פוֹרַרְתָּ בְעָזְּךָ יָם שִׁבַּרְתָּ רָאשֵׁי תַנִּינִים עַל הַמָּיִם׃
אַתָּה מוֹשֵׁל בִּגְאוּת הַיָּם בְּשׂוֹא גַלָּיו אַתָּה תְשַׁבְּחֵם׃
גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד בְּעִיר אֱלֹהֵינוּ הַר קָדְשׁוֹ׃
יְיָ צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל יוֹשֵׁב הַכְּרוּבִים אַתָּה הוּא
הָאֱלֹהִים לְבַדֶּךָ׃
אֵל נַעֲרָץ בְּסוֹד קְדוֹשִׁים רַבָּה וְנוֹרָא עַל כָּל סְבִיבָיו׃
וְיוֹדוּ שָׁמַיִם פִּלְאֲךָ יְיָ אַף אֱמוּנָתְךָ בִּקְהַל קְדוֹשִׁים׃
לְכוּ נְרַנְּנָה לַיְיָ נָרִיעָה לְצוּר יִשְׁעֵנוּ׃

Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise men of all the nations and in all their kingdoms there is none like unto thee. There is none like unto thee, O Lord; thou art great and thy name is great in might. Thine are strength and might; strong is thy hand and high is thy right hand. The day is thine and the night also. Thou hast prepared the light and the sun. For in his hand are the deep places of the earth: the strength of the hills is his also. Who can utter the mighty acts of the Lord? who can shew forth all his praise? Thine, O Lord, are greatness and power, glory, victory and majesty; for all that is in the heaven and in the earth is thine: thine is sovereignty, O Lord, and pre-eminence supreme. The heavens are thine and the earth also. The world and the fullness thereof, thou hast founded them. Thou hast set all the borders of the earth; thou hast made summer and winter. Thou brakest the heads of Leviathan in pieces and gavest him to be meat to the people inhabiting the wilderness. Thou didst cleave the fountain and the flood: thou driedst up mighty rivers. Thou didst divide the sea by thy strength: thou brakest the heads of the sea-monsters in the waters. Thou rulest the raging of the sea; when the waves thereof arise, thou stillest them. Great is the Lord and greatly to be praised in the city of our God, his holy mountain. O Lord of hosts, God of Israel, that dwellest between the cherubim, thou art God, even thou alone. God is greatly dreaded in the council of the holy ones, and feared of all them that are round about him. The heavens shall praise thy wonders, O Lord: thy faithfulness also in the congregation of the holy ones. O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence

נְקַדְּמָה פָנָיו בְּתוֹדָה בִּזְמִירוֹת נָרִיעַ לוֹ׃
צֶדֶק וּמִשְׁפָּט מְכוֹן כִּסְאֶךָ חֶסֶד וֶאֱמֶת יְקַדְּמוּ פָנֶיךָ׃
אֲשֶׁר יַחְדָּו נַמְתִּיק סוֹד בְּבֵית אֱלֹהִים נְהַלֵּךְ בְּרָגֶשׁ׃
אֲשֶׁר לוֹ הַיָּם וְהוּא עָשָׂהוּ וְיַבֶּשֶׁת יָדָיו יָצָרוּ׃
Reader. אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל חָי וְרוּחַ כָּל בְּשַׂר אִישׁ׃
הַנְּשָׁמָה לָךְ וְהַגּוּף פָּעָלֶךָ חוּסָה עַל עָמָלֶךָ׃ הַנְּשָׁמָה לָךְ
וְהַגּוּף שֶׁלָּךְ יְיָ עֲשֵׂה לְמַעַן שְׁמֶךָ׃ אָתָּאנוּ עַל שְׁמְךָ יְיָ
עֲשֵׂה לְמַעַן שְׁמֶךָ׃ בַּעֲבוּר כְּבוֹד שְׁמְךָ כִּי אֵל חַנּוּן
וְרַחוּם שְׁמֶךָ׃ לְמַעַן שִׁמְךָ יְיָ וְסָלַחְתָּ לַעֲוֹנֵנוּ כִּי רַב הוּא׃

Reader and Cong. דַּרְכְּךָ אֱלֹהֵינוּ לְהַאֲרִיךְ אַפֶּךָ לָרָעִים
וְלַטּוֹבִים׃ וְהִיא תְהִלָּתֶךָ׃
Reader and Cong. לְמַעַנְךָ אֱלֹהֵינוּ עֲשֵׂה וְלֹא לָנוּ׃ רְאֵה
עֲמִידָתֵנוּ דַּלִּים וְרֵקִים׃

The two preceding verses are said alternately after each verse of the following poem:

אָמְנָם אֲשָׁמִינוּ עָצְמוּ מִסְפָּר׃ אַנְחוֹת הוֹרֵנוּ רַבּוּ
מִלְּדַבֵּר׃ אֲשֶׁר לֹא הִקְשַׁבְנוּ נְעָרָה כְּמִבִּין׃ אֲפָפוּנוּ
מַכּוֹת כְּכִסְיל הֲוָדָנוּ׃ בְּדַבְּרְךָ לָנוּ שׁוּבָה׃ פָּנֵינוּ הִסְתַּרְנוּ׃
בְּמִרְמָה בְּקַשְׁנוּךָ׃ וְאֵלֶיךָ לֹא שַׁבְנוּ׃ בְּטוֹב לֹא דָרַשְׁנוּךָ׃
בְּרֹב כָּל שִׁכַּחְנוּךָ׃ בְּעֵת הֵצַר לָנוּ אֵיךְ תִּמָּצֵא׃ גְּבוּרוֹת
אֵין בָּנוּ אֲשֶׁר בָּם נִבְטָא׃ גְּדוּעִי זְרוֹעַ בְּפוֹעַל בְּתֵת שָׂכָר
בְּוֹשְׁנוּ׃ גָּמַרְנוּ וְאָכַלְנוּ צִדְקַת אֲבוֹתֵינוּ׃ גַּם קֶרֶן גַּם פְּרִי
לֹא מָלְאוּ סָפֵק׃ דְּכָאוּ מֵנוּ שְׁכִיוֹת הַחֶמְדָּה׃ דּוֹפְקֵן
דְּלָתֶיךָ בְּכֹחַ וּגְבוּרָה׃ דּוֹבְרֵי בְגַאֲוָה נַעֲשֵׂינוּ עֲשֵׂה לָנוּ

with thanksgiving, let us make a joyful noise unto him with psalms. Righteousness and judgment are the foundation of thy throne: mercy and truth go before thy face. Let us take sweet counsel together and walk into the house of God in company. The sea is his, and he made it: and his hands formed the dry land.

Reader. It is he in whose hand is the soul of every living thing, and the breath of all mankind. The soul is thine, and the body is thy work: have pity on thy labour. Yea both soul and body are thine. O Lord, grant our prayer for thy Name's sake. We have come hither trusting in thy Name. O Lord, grant our prayer for thy Name's sake, even for the glory of thy Name: for thou art called a merciful and gracious God. And for thy Name's sake, O Lord, pardon our iniquity; for it is great.

Reader and Cong. Our God, it is thy wont to be long-suffering toward the evil and the good. And that is thy praise.

Reader and Cong. For thy sake, O our God, do our request and not for ours. Lo, how we stand before thee, poor and empty of good deeds.

Of a truth our transgressions have waxed beyond count, the sighs of our generations are past the telling. We hearkened not to rebuke like men of understanding. Therefore hath trouble compassed us about; for we have been foolish and arrogant. Thou saidst unto us, Return, but we would not. We hid our faces, or approached thee with guile in our hearts. In prosperity we sought thee not, and in our abundance we forgat thee. How, then, shalt thou be found of us in the hour of our need? We have no strength to uphold us when we enter into thy presence. In the good work we have been useless as men whose arms have been hewn off, and now when the reward is meted out we are put to shame. We have spent and consumed the merit of our ancestors; substance and increase together have not sufficed for our needs. The glorious ensigns of our race have been crushed out from among us, even they who knocked at thy gates with strength and confidence. And the prayer of us that are left hath become a presumptuous demand. Deal therefore with us in thy mercy, and

בְּרַחֲמֶיךָ׃ דְּחֵה מִשְׁפַּט חֶרֶב הַמִּתְהַפֶּכֶת׃ הוּרַקְנוּ
וְהֻצַּגְנוּ כְּקַשׁ מִדָּגָן׃ הָיִינוּ כַמּוֹץ וְאֵין דּוֹרֵשׁ לְאָסְפוֹ׃
הֲלֹא בְּהִלָּקַח דָּגָן בְּעִתּוֹ׃ הֻצַּת לְשׁוֹן אֵשׁ בַּקַּשׁ הַיָּבֵשׁ׃
וּמַה נְּדַבֵּר וּמַה נִּצְטַדָּק׃ וּמַה נֹּאמַר וְיוּצַק חֵן בְּשִׂפְתוֹתֵינוּ׃
וּמִי בַעַל דְּבָרִים יְדַבֵּר צָחוֹת׃ וּבְפִתְחוֹן פִּיו לֹא יִכָּלֵם׃
זֶה דַרְכֵּנוּ כֶּסֶל נָחַלְנוּ אִוֶּלֶת׃ זֵדִים חוֹטְאִים זוֹלְלִים
וְסוֹבְאִים׃ זִכִּיתִי לִבִּי מִי יוּכַל שִׂיחַ׃ זֶרַע קְבוּרַת רַחַם׃
בָּא וְהוֹלֵךְ בֶּהָבֶל׃ חֲזוּת וּמוֹפֵת הִתְוִינוּ בָאָרֶץ׃ חֲתוּמֵי
בְאוֹת בְּרִית וְחֻקִּים יְשָׁרִים׃ חֻשַּׁבְנוּ זֶרַע קוֹדֶשׁ בָּנִים
לְאֵל חָי׃ חֻלַּלְנוּ וְנִקְרֵאנוּ אוֹם טְמֵאַת הַשֵּׁם׃ טְהוֹר
עֵינַיִם מֵרְאוֹת בְּרָע׃ טֶרֶם לֹא רָאָה עָמָל בְּיִשְׂרָאֵל׃
טֶרֶף לֹא לָנוּ נִכְסְפָה נַפְשֵׁנוּ׃ טֻבַּחְנוּ רַב וְצָעִיר כִּבְלִיעַת
דָּגִים׃ יָהּ בְּדַלּוּתֵנוּ צְדָקָה חוֹנַנְתָּנוּ׃ יַד בָּנוּ הֶחֱזַקְתָּ בְּעֵת
מָטָה יָדֵנוּ׃ יִדַּעְתָּנוּ זֹאת עֲשׂוּ וִחְיוּ׃ יָדַיִם לֹא חָלוּ בָּנוּ
כַּהֲפוּכַת רָגַע׃ *Reader.* תַּעֲלֶה אֲרוּכָה
לְעָלֶה נִדָּף׃ תִּנָּחֵם עַל עָפָר וָאֵפֶר׃ תַּשְׁלִיךְ חֲטָאֵינוּ
וְתָחוֹן בְּמַעֲשֶׂיךָ׃ תֵּרֶא כִּי אֵין אִישׁ עֲשֵׂה עִמָּנוּ צְדָקָה׃

הַאֲזִינָה יְיָ תְּפִלָּתֵנוּ וְהַקְשִׁיבָה בְּקוֹל תַּחֲנוּנוֹתֵינוּ׃
הַקְשִׁיבָה לְקוֹל שַׁוְעֵנוּ מַלְכֵּנוּ וֵאלֹהֵינוּ כִּי אֵלֶיךָ נִתְפַּלָּל׃
תְּהִי נָא אָזְנְךָ קַשֶּׁבֶת וְעֵינֶיךָ פְתוּחוֹת אֶל תְּפִלַּת עֲבָדֶיךָ
עַמְּךָ יִשְׂרָאֵל׃ וְשָׁמַעְתָּ מִן הַשָּׁמַיִם מִמְּכוֹן שִׁבְתֶּךָ אֶת
תְּפִלָּתָם וְאֶת תְּחִנֹּתֵיהֶם וְעָשִׂיתָ מִשְׁפָּטָם וְסָלַחְתָּ לְעַמְּךָ
אֲשֶׁר חָטְאוּ לָךְ׃

כְּרַחֵם אָב עַל בָּנִים כֵּן תְּרַחֵם יְיָ עָלֵינוּ׃ לַיְיָ הַיְשׁוּעָה

avert the decree of the turning sword. We have been left empty like the straw without the corn, we are become like stubble that no man cares to gather, Lo, when the corn in its season is withheld, doth not a tongue of flame consume the poor withered stalks? What shall we say? How shall we clear ourselves? How shall we call persuasion to sit upon our lips? What man is there among us, be he never so skilled in words, that can speak plausibly and not be confounded when he openeth his mouth? Our way is folly, we have inherited godlessness; we are braggarts, sinners and prodigals. Which of us can say, I have kept my heart clean? Man that is born out of nothingness cometh in vanity and goeth in vanity. Lo, we that have graven visions and wonders in the land, we that are sealed with the sign of the covenant and righteous statutes, that were accounted an holy seed, children of the living God—we are defamed and by-named the nation that defileth the Name. He that is too pure of vision to look upon evil, of yore beheld no perversity in Israel. But because our soul hath lusted after a spoil not ours, we have been devoured, great and small together, like fish that are swallowed by the net. Aforetime in our distress, O Lord, thou wast wont to vouchsafe unto us thy charity; thou didst hold our hands when they faltered; thou didst teach us, Do this and live. But our overthrow came of a sudden, and there were no hands to stay us. Let healing come to the driven leaf. Repent thee concerning dust and ashes, and cast our sins far away, in pity for thy handiwork. See, we have none to intercede for us. O deal thou with us mercifully.

Give ear, O Lord, unto our prayer and attend to the voice of our supplications. Hearken unto the voice of our cry, our King and our God; for unto thee do we pray. Let thine ear now be attentive and thine eyes open to the prayer of thy servants, the house of Israel. And from the heavens, even from thy dwelling place, hear thou their prayer and their supplications, and maintain their cause, and forgive thy people that have sinned against thee.

Like as a father pitieth his children, so pity us, O Lord.

עַל עַמְּךָ בִּרְכָתֶךָ סֶּלָה: יְיָ צְבָאוֹת עִמָּנוּ מִשְׂגָּב לָנוּ
אֱלֹהֵי יַעֲקֹב סֶלָה: יְיָ צְבָאוֹת אַשְׁרֵי אָדָם בּוֹטֵחַ בָּךְ:
יְיָ הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קָרְאֵנוּ:

Reader. סְלַח נָא לַעֲוֹן הָעָם הַזֶּה כְּגֹדֶל חַסְדֶּךָ וְכַאֲשֶׁר
נָשָׂאתָה לָעָם הַזֶּה מִמִּצְרַיִם וְעַד הֵנָּה: וְשָׁם נֶאֱמַר

Cong. וַיֹּאמֶר יְיָ סָלַחְתִּי כִּדְבָרֶךָ:

הַטֵּה אֱלֹהַי אָזְנְךָ וּשְׁמַע פְּקַח עֵינֶיךָ וּרְאֵה שִׁמְמֹתֵינוּ
וְהָעִיר אֲשֶׁר נִקְרָא שִׁמְךָ עָלֶיהָ: כִּי לֹא עַל צִדְקֹתֵינוּ
אֲנַחְנוּ מַפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ· כִּי עַל רַחֲמֶיךָ הָרַבִּים:
אֲדֹנָי שְׁמָעָה אֲדֹנָי סְלָחָה אֲדֹנָי הַקְשִׁיבָה וַעֲשֵׂה אַל
תְּאַחַר לְמַעַנְךָ אֱלֹהַי· כִּי שִׁמְךָ נִקְרָא עַל עִירְךָ וְעַל עַמֶּךָ:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ

סְלַח נָא אָ שְׁמוֹת וּפִשְׁעֵי לְאַמֶּךָ·
לַעֲוֹן בְּ נֶיךָ בַּל יֵחָרֵה וַעֲמֶּךָ:
סְלַח נָא גּ עוֹלָם וְיִחְיוּ מִמְּקוֹר עַמֶּךָ·
לַעֲוֹן דְּ גָלֶיךָ שָׂא וְתִנָּחֵם כְּנָאֳמֶךָ:
סְלַח נָא הַ כֹּל מוֹדִים וְעוֹזְבִים כְּרִשְׁעָמֶךָ·
לַעֲוֹן וָ פֶשַׁע מְחַל לְמַעַן שִׁמֶּךָ:
סְלַח נָא זְ דוֹנוֹת וּשְׁגָגוֹת לִבְרוֹאֵי לִשְׁמֶךָ·
לַעֲוֹן חָ טָאֵימוֹ חַטֵּא בִּנְדִיבַת נִשְׁמֶךָ:
סְלַח נָא טֶ פֶשׁ טִפְלוּת רִשְׁעֵי עַמֶּךָ·
לַעֲוֹן יְ דִידֶיךָ יְבַקֵּשׁ וְאֵינֶנּוּ כְּנָאֳמֶךָ:
סְלַח נָא כַּ חַשׁ כִּרְעִים וּמִשְׁתַּחֲוִים לְעַמֶּךָ·
לַעֲוֹן לְ קוּחֶיךָ כַּפֶּר בְּטוּב טַעְמֶךָ:

Salvation belongeth unto the Lord: thy blessing be upon thy people. Selah. The Lord of hosts is with us; the God of Jacob is a high tower unto us. Selah. O Lord of hosts, happy is the man that trusteth in thee. Save, O Lord: may the King answer us on the day we call.

Reader. Pardon, I beseech thee, the iniquity of this people according to the greatness of thy mercy, and according as thou hast forgiven this people from Egypt even until now. And there it is said:—

Cong. And the Lord said, I have forgiven according to thy word.

O my God, incline thine ear and hear; open thine eyes and behold our desolations, and the city which is called by thy Name; for we do not present our supplications before thee for our righteous deeds, but because of thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God; for thy city and thy people are called by thy Name.

Our God and God of our fathers,

Forgive, I beseech Thee,
The trespass Thy people have wrought unto Thee,
And let not Thine anger wax hot at Thy children's iniquity.

Forgive, I beseech Thee,
Their pride; give them life from the fountain with Thee.
Repent of the doom, and uplift from Thine hosts their iniquity.

Forgive, I beseech Thee,
Lo, all make confession and turn unto Thee;
Then pardon, for Thy Name's sake, their sin and iniquity.

Forgive, I beseech Thee,
Those formed for Thy Name, which have sinned unto Thee,
And with pardon make clean, as with rain, their error's iniquity.

Forgive, I beseech Thee,
The foolishness wrought by the wicked to Thee;
And let it be sought and not found—Thy belovèd's iniquity.

Forgive, I beseech Thee,
Their guile, that kneel and fall prostrate to Thee;
Atone in Thy goodness of grace for Thy children's iniquity.

סְלַח נָא מְ רִי מְיַחֲלַיִךְ וּמְיַחֲדַיִךְ בְּעוֹלָמֶךְ׃
לַעֲוֹן נִ דָּחִים מְחֵה׃ וּבְנֵה אוּלָמֶךְ׃
סְלַח נָא סְ לוּפָם וְגוֹנְנֵם בְּסֵכֶת שְׁלוֹמֶךְ׃
לַעֲוֹן עֲ בָדֶיךְ עַלֵּם׃ וּכְבוֹשׁ בְּעַלוּמֶךְ׃
סְלַח נָא פֶּ ן יַעְנְשׁוּ מִמְּרוֹמֶךְ׃
לַעֲוֹן צ אנְךְ שַׁבַּח׃ וְהִיא תְּהִלָּתְךְ וְרוֹמְמֶךְ׃
סְלַח נָא קְ לוֹנָם וַחֲמוֹל עֲלֵימוֹ מִמְּרוֹמֶךְ׃
לַעֲוֹן רְ חוֹמֶיךְ תְּשָׁא מִלְּצוֹדָם בְּחֶרְמֶךְ׃
סְלַח נָא שֶׁ מֶץ תַּעֲתּוּעַ תְּעוֹב רְחוֹמֶיךְ׃
לַעֲוֹן תְּ מִימֶיךְ הַעֲבֵר כְּגֹדֶל רַחֲמֶיךְ׃

אַל תָּבֹא בְמִשְׁפָּט עִמָּנוּ כִּי לֹא יִצְדַּק לְפָנֶיךָ כָּל חָי׃ מַה נֹּאמַר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וּמַה נְּדַבֵּר וּמַה נִּצְטַדָּק׃ אֱלֹהֵינוּ בּוּשְׁנוּ בְּמַעֲשֵׂינוּ וְנִכְלַמְנוּ בַּעֲוֹנֵינוּ׃ אֱלֹהֵינוּ בּוּשְׁנוּ וְנִכְלַמְנוּ לְהָרִים אֱלֹהֵינוּ פָּנֵינוּ אֵלֶיךָ׃ יָדַעְנוּ כִּי חָמָאנוּ וְאֵין מִי יַעֲמוֹד בַּעֲדֵנוּ׃ שִׁמְךָ הַגָּדוֹל יַעֲמָד לָנוּ בְּעֵת צָרָה׃

כְּרַחֵם אָב עַל בָּנִים כֵּן תְּרַחֵם יְיָ עָלֵינוּ׃ לַיְיָ הַיְשׁוּעָה עַל עַמְּךָ בִרְכָתֶךָ סֶלָה׃ יְיָ צְבָאוֹת עִמָּנוּ מִשְׂגָּב לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה׃ יְיָ צְבָאוֹת אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ׃ יְיָ הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קָרְאֵנוּ׃

כִּי לֹא עַל צִדְקֹתֵינוּ אֲנַחְנוּ מַפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ׃ כִּי עַל רַחֲמֶיךָ הָרַבִּים׃ אֲדֹנָי שְׁמָעָה אֲדֹנָי סְלָחָה אֲדֹנָי הַקְשִׁיבָה וַעֲשֵׂה אַל תְּאַחַר לְמַעַנְךָ אֱלֹהַי׃ כִּי שִׁמְךָ נִקְרָא עַל עִירְךָ וְעַל עַמֶּךָ׃

Forgive, I beseech Thee,
Those calling Thee One, and waiting for Thee;
And build up Thy porch, having cleansed Thine outcasts'
iniquity.

Forgive, I beseech Thee;
And shield them in refuge of peace with Thee;
Hide deep in Thy secret place Thy servants'
iniquity.

Forgive, I beseech Thee,
Lest chastisement fall from the heights of Thee;
For the sake of Thy praise and Thy glory forget their
iniquity.

Forgive, I beseech Thee,
Dishonour; be kind from the heavens of Thee,
That Thy loved ones be never ensnared, that Thou bear their
iniquity.

Forgive, I beseech Thee,
The shame of their stain, that are dear unto Thee,
That are perfect with Thee—in Thy pity pass by their
iniquity.

Enter not into judgment with us: for in thy sight shall no man living be justified. What shall we say before thee, O our God? What shall we speak, and how shall we clear ourselves? O our God, we are ashamed of our deeds, and confounded by our iniquities. O our God, we are too ashamed and confounded to lift our face unto thee, our God. We know that we have sinned and that there is none to defend us. Let thy great Name defend us in time of trouble.

Like as a father pitieth his children, so pity us, O Lord. Salvation belongeth unto the Lord: thy blessing be upon thy people. Selah. The Lord of hosts is with us; the God of Jacob is a high tower unto us. Selah. O Lord of hosts, happy is the man that trusteth in thee. Save, O Lord: may the King answer us on the day we call. For we do not present our supplications before thee for our righteous deeds, but because of thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God; for thy city and thy people are called by thy Name.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ׃

א	מְנָם כֵּן	יֵצֶר סוֹכֵן	בָּנוּ׃	
ב	ד לְהַצְדִּיק	רַב צֶדֶק	וַעֲנֵנוּ	סָלַחְתִּי׃
ג	עַל מְרַגֵּל	וְגַם פַּגֵּל	סִפְּרוּ׃	
ה	וד שׁוֹאֵג בְּקוֹל	יִתֵּן קוֹל	דְּבָרוֹ	סָלַחְתִּי׃
ה	ם קַמְּגוֹר	וְקַח סַנְּגוֹר	מְקוֹמוֹ׃	
ו	יהִי יְיָ לְמִשְׁעָן	לוֹ לְמַעַן	נָאֲמוֹ	סָלַחְתִּי׃
ז	כוּת אֶזְרָח	גַּם יִפְרַח	לְשׁוֹשַׁנָּה׃	
ח	טְא הָעֵבֶר	וְקוֹל הַגְּבֶר	מִמְּעוֹנָהּ	סָלַחְתִּי׃
ט	וב וְסַלָּח	מְחַל וּסְלַח	אֲשֵׁמִים׃	
י	ה הַקְשֵׁב	וְגַם הָשֵׁב	מִמְּרוֹמִים	סָלַחְתִּי׃
כ	אב תַּחֲבוּשׁ	וּבְצוֹל תִּכְבּוֹשׁ	עֲוֹנִי׃	
ל	ד תְּהִלָּה	אֱמוֹר מִלָּה	לְמַעֲנִי	סָלַחְתִּי׃
מ	חה פֶּשַׁע	וְגַם רֶשַׁע	בְּנֵי בְרִית׃	
נ	הג הַסְתֵּךְ	כֵּן הוֹדֵךְ	לִשְׁאֵרִית	סָלַחְתִּי׃
ס	כוּת רַחֲשִׁי	וְגַם לַחֲשִׁי	תִּרְצֶה׃	
ע	ון נוֹשֵׂא	לְמַעַנְךָ עֲשֵׂה	וְתִפְצֶה	סָלַחְתִּי׃
פ	נה לְעֶלְבּוֹן	מְקוֹם עָוֹן	לְהָשִׁים׃	
צ	חַן הָסֵר	וְגַם תְּבַשֵּׂר	לְבָךְ חוֹסִים	סָלַחְתִּי׃
ק	וֹלִי שְׁמַע	וּרְאֵה	דֶּמַע עֵינִי׃	
ר	יב רִיבִי	שְׁעֵה נִיבִי	וַהֲשִׁיבֵנִי	סָלַחְתִּי׃
שׁ	מֶץ טַהֵר	כְּעָב מַהֵר	כְּנֶאֱמַר׃	
ת	מְחֵה פֶּשַׁע	לְעַם נוֹשֵׂע	וְתֵאמַר	סָלַחְתִּי׃

Our God, and God of our fathers,

A y, 'tis thus Evil us hath in bond;
B y Thy grace guilt efface and respond,
"Forgiven!"

C ast scorn o'er and abhor th' informer's word;
D ear God, deign this refrain to make heard,
"Forgiven!"

E ar in lieu give him who intercedes;
F avouring, answer, King, when he pleads,
"Forgiven!"

G rant also the Lily[1] blow in Abram's right;
H eal our shame and proclaim from Thine height,
"Forgiven!"

J ust, forgiving, Mercy living, sin condone;
L ist our cry, loud reply from Thy throne,
"Forgiven!"

M y wound heal, deep conceal stain and flake,
N ow gain praise by Thy phrase "For My sake,
Forgiven!"

O forgive! Thy sons live from Thee reft;
P raised for grace, turn Thy face to those left,
"Forgiven!"

R aise to Thee this my plea, take my pray'r,
S in unmake for Thy sake and declare,
"Forgiven!"

T ears, regret, witness set in sin's place;
U plift trust from the dust to Thy face—
"Forgiven!"

V oice that sighs, tear-filled eyes, do not spurn;
W eigh and pause, plead my cause, and return
"Forgiven!"

Y ea, off-rolled— as foretold— clouds impure,
Z ion's folk, free of yoke, O assure
"Forgiven!"

[1] Israel, Cant. ii. 1–2.

כִּי הִנֵּה כַּחֹמֶר בְּיַד הַיּוֹצֵר· בְּרִצוֹתוֹ מַרְחִיב וּבְרִצוֹתוֹ
מְקַצֵּר· כֵּן אֲנַחְנוּ בְּיָדְךָ חֶסֶד נוֹצֵר· לַבְּרִית הַבֵּט
וְאַל תֵּפֶן לַיֵּצֶר׃ כִּי הִנֵּה

כִּי הִנֵּה כָּאֶבֶן בְּיַד הַמְסַתֵּת· בְּרִצוֹתוֹ אוֹחֵז וּבְרִצוֹתוֹ
מְכַתֵּת· כֵּן אֲנַחְנוּ בְּיָדְךָ מְחַיֵּה וּמְמוֹתֵת· לַבְּרִית
הַבֵּט וְאַל תֵּפֶן לַיֵּצֶר׃ כִּי הִנֵּה

כִּי הִנֵּה כְּנַרְוֵן בְּיַד הֶחָרָשׁ· בְּרִצוֹתוֹ דִּבֵּק לָאוֹר וּבְרִצוֹתוֹ
פֵּרַשׁ· כֵּן אֲנַחְנוּ בְּיָדְךָ תּוֹמֵךְ עָנִי וָרָשׁ· לַבְּרִית הַבֵּט
וְאַל תֵּפֶן לַיֵּצֶר׃ כִּי הִנֵּה

כִּי הִנֵּה כְּהֶגֶה בְּיַד הַמַּלָּח· בְּרִצוֹתוֹ אוֹחֵז וּבְרִצוֹתוֹ
שִׁלַּח· כֵּן אֲנַחְנוּ בְּיָדְךָ אֵל טוֹב וְסַלָּח· לַבְּרִית הַבֵּט
וְאַל תֵּפֶן לַיֵּצֶר׃ כִּי הִנֵּה

כִּי הִנֵּה כְּזוֹכוּכִית בְּיַד הַמְזַגֵּג· בְּרִצוֹתוֹ חוֹגֵג· וּבְרִצוֹתוֹ
מְמוֹגֵג· כֵּן אֲנַחְנוּ בְּיָדְךָ מַעֲבִיר זָדוֹן וְשׁוֹגֵג· לַבְּרִית
הַבֵּט וְאַל תֵּפֶן לַיֵּצֶר׃ כִּי הִנֵּה

כִּי הִנֵּה כַּיְרִיעָה בְּיַד הָרוֹקֵם· בְּרִצוֹתוֹ מְיַשֵּׁר וּבְרִצוֹתוֹ
מְעַקֵּם· כֵּן אֲנַחְנוּ בְּיָדְךָ אֵל כַּנָּא וְנוֹקֵם· לַבְּרִית הַבֵּט
וְאַל תֵּפֶן לַיֵּצֶר׃ כִּי הִנֵּה

כִּי הִנֵּה כַּכֶּסֶף בְּיַד הַצּוֹרֵף· בְּרִצוֹתוֹ מְסַגְסֵג וּבְרִצוֹתוֹ
מְצָרֵף· כֵּן אֲנַחְנוּ בְּיָדְךָ מַמְצִיא לְמָזוֹר תָּרֵף·
לַבְּרִית הַבֵּט וְאַל תֵּפֶן לַיֵּצֶר׃

כִּי הִנֵּה כַּחֹמֶר בְּיַד הַיּוֹצֵר· בְּרִצוֹתוֹ מַרְחִיב וּבְרִצוֹתוֹ
מְקַצֵּר· כֵּן אֲנַחְנוּ בְּיָדְךָ חֶסֶד נוֹצֵר· לַבְּרִית הַבֵּט
וְאַל תֵּפֶן לַיֵּצֶר׃

Lo! as the potter mouldeth plastic clay
To forms his varying fancy doth display;
So in Thy hand, O God of love, are we:
Thy bond regard, let sin be veil'd from Thee.

Lo! as the mason's hand the block doth hew
To shapes sublime, or into fragments strew;
So in Thy hand, O God of life, are we:
Thy bond regard, let sin be veil'd from Thee.

Lo! as the smith the rigid steel hath bent,
Soften'd with fire and wrought with strength unspent;
So in Thy hand, O God of might, are we:
Thy bond regard, let sin be veil'd from Thee.

Lo! as the seaman's hand doth cast or weigh
The pond'rous anchor in the foaming spray;
So in Thy hand, O God of pardon, we:
Thy bond regard, let sin be veil'd from Thee.

Lo! as the worker melteth vitreous flow,
And shapeth vessels from the crystal blow;
So in Thy hand, O God of grace, are we:
Thy bond regard, let sin be veil'd from Thee.

Lo! as th' embroid'rer's hand the robe hath made,
At will in lines of beauty, light and shade;
So in Thy hand, O God of fear, are we:
Thy bond regard, let sin be veil'd from Thee.

Lo! as the smelter fuseth silv'ry vein,
Removing dross, that naught impure remain;
So in Thy hand, O God of healing, we:
Thy bond regard, let sin be veil'd from Thee.

Lo! as the potter mouldeth plastic clay
To forms his varying fancy doth display;
So in Thy hand, O God of love, are we:
Thy bond regard, let sin be veil'd from Thee.

אֵל מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים· מִתְנַהֵג בַּחֲסִידוּת מוֹחֵל עֲוֹנוֹת עַמּוֹ· מַעֲבִיר רִאשׁוֹן רִאשׁוֹן· מַרְבֶּה מְחִילָה לְחַטָּאִים וּסְלִיחָה לְפוֹשְׁעִים· עוֹשֶׂה צְדָקוֹת עִם כָּל בָּשָׂר וָרוּחַ· לֹא כִרְעָתָם תִּגְמוֹל· אֵל הוֹרֵיתָ לָנוּ לוֹמַר שְׁלֹשׁ עֶשְׂרֵה· זְכָר לָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ עֶשְׂרֵה. כְּמוֹ שֶׁהוֹדַעְתָּ לֶעָנָו מִקֶּדֶם כְּמוֹ שֶׁכָּתוּב· וַיֵּרֶד יְיָ בֶּעָנָן וַיִּתְיַצֵּב עִמּוֹ שָׁם וַיִּקְרָא בְּשֵׁם יְיָ׃

וַיַּעֲבֹר יְיָ עַל פָּנָיו וַיִּקְרָא·

יְיָ יְיָ אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב חֶסֶד וֶאֱמֶת׃ נֹצֵר חֶסֶד לָאֲלָפִים נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה וְנַקֵּה· וְסָלַחְתָּ לַעֲוֹנֵנוּ וּלְחַטָּאתֵנוּ וּנְחַלְתָּנוּ׃

סְלַח לָנוּ אָבִינוּ כִּי חָטָאנוּ· מְחַל לָנוּ מַלְכֵּנוּ כִּי פָשָׁעְנוּ׃ כִּי אַתָּה אֲדֹנָי טוֹב וְסַלָּח וְרַב חֶסֶד לְכָל קֹרְאֶיךָ׃

זְכֹר רַחֲמֶיךָ יְיָ וַחֲסָדֶיךָ כִּי מֵעוֹלָם הֵמָּה׃ אַל תִּזְכֹּר לָנוּ עֲוֹנוֹת רִאשׁוֹנִים מַהֵר יְקַדְּמוּנוּ רַחֲמֶיךָ כִּי דַלּוֹנוּ מְאֹד׃ זָכְרֵנוּ יְיָ בִּרְצוֹן עַמֶּךָ· פָּקְדֵנוּ בִּישׁוּעָתֶךָ׃ זְכֹר עֲדָתְךָ קָנִיתָ קֶדֶם גָּאַלְתָּ שֵׁבֶט נַחֲלָתֶךָ הַר צִיּוֹן זֶה שָׁכַנְתָּ בּוֹ׃ זְכֹר יְיָ חִבַּת יְרוּשָׁלַיִם· אַהֲבַת צִיּוֹן אַל תִּשְׁכַּח לָנֶצַח׃ זְכֹר יְיָ לִבְנֵי אֱדוֹם אֶת יוֹם יְרוּשָׁלַיִם הָאֹמְרִים עָרוּ עָרוּ עַד הַיְסוֹד בָּהּ׃ אַתָּה תָקוּם תְּרַחֵם צִיּוֹן כִּי עֵת לְחֶנְנָהּ כִּי בָא מוֹעֵד׃ זְכֹר לְאַבְרָהָם לְיִצְחָק וּלְיִשְׂרָאֵל עֲבָדֶיךָ אֲשֶׁר נִשְׁבַּעְתָּ לָהֶם בָּךְ וַתְּדַבֵּר אֲלֵהֶם אַרְבֶּה אֶת זַרְעֲכֶם כְּכוֹכְבֵי הַשָּׁמַיִם· וְכָל הָאָרֶץ הַזֹּאת

Almighty King, who sittest upon a throne of mercy, and governest the world with loving-kindness, who pardonest the sins of thy people, causing them to pass away one by one, freely extending pardon to sinners, and forgiveness to transgressors, doing charity to the spirit of all flesh, and not requiting them according to their evil; O God, thou hast taught us to recite thy thirteen attributes. Remember then unto us this day, the covenant of the thirteen attributes, even as thou didst reveal them of old to the meek man, as it is written: And the Lord descended in the cloud and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him and proclaimed:

The Lord, the Lord, a God full of compassion and gracious, slow to anger, and abundant in mercy and truth; keeping mercy for thousands, forgiving iniquity, transgression and sin; and acquitting.[1] O pardon our iniquity and our sin, and take us for thine inheritance.

Forgive us, O our Father, for we have sinned; pardon us, our King, for we have transgressed. For thou, O Lord, art good and ready to forgive, and plenteous in mercy unto all them that call upon thee.

Remember, O Lord, thy tender mercies and thy loving-kindnesses; for they are of old. O remember not former iniquities against us; let thy tender mercies speedily prevent us, for we are brought very low. Remember us, O Lord, with the favour that thou bearest unto thy people: O visit us with thy salvation. Remember thy congregation which thou hast gotten of old, which thou hast redeemed to be the tribe of thine inheritance, and mount Zion wherein thou hast dwelt. Remember, O Lord, the devotion of Jerusalem, and forget not for all time the love of Zion. Remember, O Lord, against the children of Edom the day of Jerusalem; who said, Rase it, rase it even unto the foundation thereof. Thou wilt arise and have mercy upon Zion: for it is time to have pity upon her, yea, the set time is come. Remember Abraham, Isaac and Israel, thy servants, to whom thou swarest by thine own self and saidst unto them: I will multiply your seed as the stars of heaven, and all

[1] i.e. Acquitting the penitent. This is the Midrashic interpretation of the passage.

אֲשֶׁר אָמַרְתִּי אֶתֵּן לְזַרְעֲכֶם וְנָחֲלוּ לְעֹלָם: וְכֹר לַעֲבָדֶיךָ
לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב· אַל תֵּפֶן אֶל קְשִׁי הָעָם הַזֶּה
וְאֶל רִשְׁעוֹ וְאֶל חַטָּאתוֹ:

אַל נָא תָּשֵׁת עָלֵינוּ חַטָּאת אֲשֶׁר נוֹאַלְנוּ וַאֲשֶׁר חָטָאנוּ:

חָטָאנוּ צוּרֵנוּ· סְלַח לָנוּ יוֹצְרֵנוּ:

אוֹתְךָ אֶדְרוֹשׁ וְאֵלֶיךָ אֶתְוַדַּע· גָּדוֹל בִּיהוּדָה וּבְיִשְׂרָאֵל
נוֹדָע·

הֵן אַתָּה חֲקַרְתָּנוּ וַתֵּדַע· כִּי פְשָׁעַי אֲנִי אֵדָע:

אֵדַע אֲבָל אֲשֹׁשִׂים אֲנַחְנוּ· וּמֵהֲמוֹן רַחֲמֶיךָ לֹא זְנַחְנוּ·
הֵן אֵלָיו כַּפַּיִם שִׂמַּחְנוּ· כִּי בְשֵׁם קָדְשׁוֹ בָּטָחְנוּ:

בָּטַחְנוּ בִשְׁמְךָ לְנֶפֶשׁ תַּאֲוָה· וְהֵפַקְנוּ מָגֵן בְּלִי נַאֲוָה·
הֵן בְּמָעֻזְּךָ לַדַּל תִּקְוָה· כִּי הִשְׁפִּילוּ וַתֹּאמֶר גֵּוֶה:

גֵּוֶה גֵּאִים עָלַי מַגְדִּילִים· בְּרֹגֶז שִׁבְעִים לֹא נֶחְדָּלִים·
הֵן גְּלַל הַמְּצִיק מִתְדַּלְדְּלִים· כִּי רִצַּץ עָנֹב דַּלִּים:

דַּלִּים דִּינְךָ פָּחֲדוּ וָרָהוּ· בָּאִים כְּמוֹדָה וְעוֹזֵב לְרַחֲמֵהוּ·
הֵן דָּפְיָם הַיּוֹם תְּכַפְּרֵהוּ· כִּי יוֹם כִּפֻּרִים הוּא:

הוּא הוֹד וְהָדָר יִלְבַּשׁ. יָשׁוּב יְרַחֵם וְעָוֹן יִכְבַּשׁ·
הֵן הֶמְתֵּק בְּפִי כִּדְבַשׁ· כִּי הוּא יַכְאִיב וְיֶחְבָּשׁ:

וְיֶחְבַּשׁ וְלִשְׁמוֹ כֹּל יוֹדוּ· כִּי יָסִיר מַשְׂאֵת כְּבֵדוּ·
הֵן וַעֲמוֹ לְפָנָיו יִתְוַדּוּ· כִּי בַדָּבָר אֲשֶׁר זָדוּ:

זָדוּ זְדוֹנוֹת וּשְׁגָגוֹת שִׁגּוּם. סְלַח נָא בְּפִימוֹ הֲגוּם·
הֵן זַכֵּם לְתַחַי אֲחוּם· כִּי עִמְּךָ מְקוֹר חַיִּים:

this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. Remember thy servants, Abraham, Isaac and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin,

Lay not the sin, we beseech thee, upon us, wherein we have done foolishly and wherein we have sinned.

We have sinned, O our Rock! Our Creator, forgive us

Thee I will seek, to Thee unveil my breast,
O great in Judah and in Israel blest,
For He who searches mortals understands
How truly my transgressions are confest.

Ah, verily, not one of us is just!
Thy myriad mercies save us from the dust;
Lo, unto Thee we stretch our guilty hands,
And in Thy holy Name we put our trust.

We put our trust, for 'tis our soul's delight
To seek in humbleness Thy shield of might;
Thy strength is all the refuge of the poor,
And lowly souls Thou placest on the height.

The haughtiness of upstarts I have borne,
Unsated and unceasing is their scorn;
Lo! we are wasted of the tyrant boor
Who left the helpless utterly forlorn.

Before Thy mercy-seat the beggars pray,
Their sins confest, abandoned in dismay;
Lo, pardon them and be no longer vext,
For is it not the dread Atonement Day?

O Thou in majesty and glory girt,
Be pitiful and trample sin to dirt;
Lo! sweet as honey tastes the holy text,
"For He is one who healeth those He hurt."

Yea! He will heal and all shall bless His name,
He will remove the burden of our blame;
Before His face His people shall avow
The sins presumption added to their shame.

Both these, and those from ignorance that mount,
O cease, according to their plea, to count;
Lo, life eternal set upon their brow,
For, Lord, in Thee, is life's eternal fount.

חַיִּים חוֹן לְעַם מְנַשְּׁקֶךָ· לְבַב עִקֵּשׁ מֵהֶם בְּבַטְּלֶךָ·
הֵן חַשְׂרַת מֵי טָהַר בְּהַטִּילֶךָ· כִּי טַל אוֹרֹת טַלֶּךָ׃

טַלֶּךָ טְלָאֶיךָ בּוֹ לְהִתְכַּפֵּר· הָעֵת תַּמְצִיאֵם סְלִיחָה וְכָפֶּר·
הֵן טַהֲרֵם כָּאָמוּר בַּסֵּפֶר· כִּי בַיּוֹם הַזֶּה יְכַפֵּר׃

יְכַפֵּר יִרְצֶה כְּאָז בְּהַעֲלָיוֹתַי· בִּהְיוֹת אֲרִיאֵל בְּבֹחַן עֲלִיוֹתַי·
הֵן יָדַעְתָּ פְּקוּק חֲלִיוֹתַי· כִּי אַתָּה קָנִיתָ כִלְיוֹתָי׃

כִּלְיוֹתַי כְּטוּחַי אָכִין לְעָבְדוֹ· וְתֶעֱרַב לְפָנָיו תְּחִנַּת עַבְדּוֹ·
הֵן כַּבֵּד יְכַבֵּד מְכַבְּדוֹ· כִּי נִשְׂגָּב שְׁמוֹ לְבַדּוֹ׃

לְבַדּוֹ לוֹ לְהִתְחוֹלֵל כָּל אֱנוֹשׁ· אָוֶן לֹא יִתְבּוֹנַן לֶאֱנוֹשׁ·
הֵן לֹא טוֹב לַצַּדִּיק לַעֲנוֹשׁ· כִּי יִרְבֶּה אֱלוֹהַּ מֵאֱנוֹשׁ׃

מֵאֱנוֹשׁ מִמַּעֲשָׂיו יָגֹרְתִי וְאֵימָתִי· פֶּן אֶכָּשֵׁל כַּאֲשֶׁר אָשַׁמְתִּי·
הֵן מְיַחֵל שִׁוִּיתִי וְדוֹמַמְתִּי· כִּי אַחֲרֵי שׁוּבִי נִחַמְתִּי׃

נִחַמְתִּי נֶפֶשׁ נַעֲנָה לְהָשֵׁם· הִתְוַדּוֹת הַיּוֹם נִסְתָּר וּמְפֹרָסָם·
הֵן נֶצַח לְכִפּוּר הוּשַׁם· כִּי בְרִית עוֹלָם שָׁם׃

שָׁם סְלִיחָה לְהוֹעִיל לְלַמְּדִי· תְּשׁוּבָה מְכַפֶּרֶת כְּוִבְחֵי תְּמִידִי·
הֵן סִימָהּ בְּצִלּוֹ לְהַעֲמִידִי· כִּי יָדַע דֶּרֶךְ עָמְדִי׃

עָמְדִי עֲשׂוֹת חֶסֶד בְּהַפְלִיאֶךָ· כִּי תִבַּקֵּר צֹאנְךָ וּטְלָאֶיךָ·
הֵן עָלֶיךָ יֵעָוֵב חֵילֶךָ· כִּי אֶוְכְּרָה מִקֶּדֶם פְּלֵאֶךָ׃

פְּלֵאֶךָ פְּעוֹל יִרְאֶיךָ לְנָצְרָם· חֲיוֹת יִרְאַת יְיָ אוֹצָרָם·
הֵן פְּלִילֵינוּ לֵידַע בְּהִתְבַּצְּרָם· כִּי לֹא כְצָרֵנוּ צוֹרָם׃

To all who worship Thee grant life and grace,
Their heart's perversity from them erase ;
  Let sprinkled water purify each soul,
And let the dew revive each stony place.

With dew, O lave Thy lambs from stain and flake,
It is the hour, forgiveness is awake.
  Lo ! cleanse them as 'tis written in the Scroll,
" For on this day he shall Atonement make."

And this Atonement shall not be less good,
Than when the altar in the Temple stood.
  Lo ! known to Him each sinew of my breast,
My reins are fashioned by His fatherhood.

My inward parts I'll fit for serving Thee,
So due acceptance greet Thy servant's plea,
  For whoso honours Thee Thou honourest,
Thou sole-exalted in sublimity.

On Thee alone must rest the hope of man,
Iniquities Thou wilt not strictly scan ;
  Lo ! God the righteous loves not punishment,
His ways transcend the little human plan.

'Tis of the deed itself I am afraid,
Lest by my sin I shall be duly paid ;
  Yet Him I trust, and wait in dumb assent :
Repentance ever brought consoling aid.

From soul-affliction did I comfort win,
Confessing every public, private sin ;
  Lo ! this is the appointed Judgment Day,
A covenant eternal set within.

The day of pardon set to wean from vice,
Remorse replacing ancient sacrifice.
  Ah, could I but beneath His shadow stay !
He knows the weakness of my own device.

The wonders of Thy grace let me explore,
When Thou Thy sheep and lambs art counting o'er ;
  Lo ! this Thy flock is shepherded of Thee,
Nor e'er forgets the wonders wrought of yore.

Renew Thy deeds to save Thy faithful flock,
The fear of Thee is all their treasure-stock :
  Ah, let the foes who judge us learn to see
How little is their rock beside our Rock.

צוּרָם צוּר יִשְׂרָאֵל וּקְדֹשׁוֹ· יֹאמְרוּ בַגּוֹיִם לְעֵינֵיהֶם בְּהִתְקַדְּשׁוֹ·
הֵן צָמְחָה יְשׁוּעָה לְמַקְדִּישׁוֹ· כִּי הִשְׁקִיף מִמְּעוֹן קָדְשׁוֹ:
קָדְשׁוֹ קוֹמֵם קֳדָשָׁיו לְהַקְרִיבָם· לְהַצִּיב הוֹד שְׁכִינָתוֹ בְּקִרְבָּם
הֵן קוּמוֹ יֵחַתּוּ מְרִיבָם· כִּי יְיָ יָרִיב רִיבָם:
רִיבָם רִיב שׂוֹטְנֵיהֶם לִבְלוֹם· יִדְּמוּ פֶה קַטֵּגוֹרִים לֶאֱלוֹם·
הֵן רַעֲיָתְךָ תְּהַלֶּלְךָ לְעֵילוֹם· כִּי אַחֲרִית לְאִישׁ שָׁלוֹם:
שָׁלוֹם שְׁפוֹת לְהַזְרִיחַ נְהָרָה· הֲגִיגֵנוּ בִין כְּמִנְחָה טְהוֹרָה·
הֵן שִׁכְנְךָ תַּגִּיהַּ כָּאוֹרָה· כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה:
תּוֹרָה שָׁמְעוּ נֶאֱמָנֶיךָ בְּסִינַי· רָצוּהָ יְצָרוּהָ חֲקָרוּהָ לְעֵינַי·
הֵן הַיּוֹם יְכַפֵּר לֶאֱמוּנַי· כִּי אֵל רַחוּם יְיָ:
יְיָ יְנַהֲלֵנוּ עַלְמוּת לְנַהֲגָה· וְיָסִיר מִמֶּנּוּ אַף וְתוּגָה·
Reader הֵן יַעֲבִיר זָדוֹן לִמְשׁוּגָה· כִּי לְכָל הָעָם בִּשְׁגָגָה:

חָטָאנוּ צוּרֵנוּ סְלַח לָנוּ יוֹצְרֵנוּ:

זְכָר לָנוּ בְּרִית אָבוֹת כַּאֲשֶׁר אָמַרְתָּ· וְזָכַרְתִּי אֶת בְּרִיתִי יַעֲקוֹב וְאַף אֶת בְּרִיתִי יִצְחָק וְאַף אֶת בְּרִיתִי אַבְרָהָם אֶזְכֹּר וְהָאָרֶץ אֶזְכֹּר: זְכָר לָנוּ בְּרִית רִאשׁוֹנִים כַּאֲשֶׁר אָמַרְתָּ· וְזָכַרְתִּי לָהֶם בְּרִית רִאשֹׁנִים אֲשֶׁר הוֹצֵאתִי אֹתָם מֵאֶרֶץ מִצְרַיִם לְעֵינֵי הַגּוֹיִם לִהְיוֹת לָהֶם לֵאלֹהִים אֲנִי יְיָ: עֲשֵׂה עִמָּנוּ כְּמָה שֶׁהִבְטַחְתָּנוּ· וְאַף גַּם זֹאת בִּהְיוֹתָם בְּאֶרֶץ אֹיְבֵיהֶם לֹא מְאַסְתִּים וְלֹא

When "Israel's Holy Rock" the heathen cry,
God in their eyes Himself shall sanctify.
Thus righteousness in these He brings to bud,
Down-looking from His holy place on high.

He will restore the Temple and its laws,
The glory of His Presence there shall pause;
Lo! men shall tremble when the Judge of blood
Arises to espouse His people's cause.

Ah, side with us, make hostile clamour cease,
Thy people from accusing tongues release,
So Thy beloved shall rechant Thy praise:
For happiness awaits the sons of peace.

Then let Thy peace irradiate all things,
Account our orisons as offerings;
Ah, flood us with Thy Presence as with rays,
From Zion goes the Law, the prophet sings:

That Law the faithful heard at Sinai,
To which they brought attentive ear and eye.
Lo! God this day His faithful nation thanks,
He is a God who softens at our cry.

The Lord shall lead us even after death,
He saves from wrath and pain our mortal breath;
Lo! arrogance as ignorance He ranks,
"It is My people's ignorance," He saith.

We have sinned, O our Rock! Our Creator, forgive us!

Remember unto us the covenant of the patriarchs, even as thou hast said: "And I will remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land." Remember unto us the covenant of our ancestors, as thou hast said: "And I will, for their sakes, remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord." Do by us as thou hast promised: "And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly,

נַעֲלֹתִים לְכַלֹּתָם לְהָפֵר בְּרִיתִי אִתָּם כִּי אֲנִי יְיָ אֱלֹהֵיהֶם׃
רַחֵם עָלֵינוּ וְאַל תַּשְׁחִיתֵנוּ כְּמָה שֶׁכָּתוּב׃ כִּי אֵל רַחוּם
יְיָ אֱלֹהֶיךָ לֹא יַרְפְּךָ וְלֹא יַשְׁחִיתֶךָ וְלֹא יִשְׁכַּח אֶת בְּרִית
אֲבוֹתֶיךָ אֲשֶׁר נִשְׁבַּע לָהֶם׃ מוֹל אֶת לְבָבְנוּ לְאַהֲבָה
וּלְיִרְאָה אֶת שְׁמֶךָ כַּכָּתוּב בְּתוֹרָתֶךָ׃ וּמָל יְיָ אֱלֹהֶיךָ
אֶת לְבָבְךָ וְאֶת לְבַב זַרְעֶךָ לְאַהֲבָה אֶת יְיָ אֱלֹהֶיךָ בְּכָל
לְבָבְךָ וּבְכָל נַפְשְׁךָ לְמַעַן חַיֶּיךָ׃ הָשֵׁב שְׁבוּתֵנוּ וְרַחֲמֵנוּ
כְּמָה שֶׁכָּתוּב׃ וְשָׁב יְיָ אֱלֹהֶיךָ אֶת שְׁבוּתְךָ וְרִחֲמֶךָ וְשָׁב
וְקִבֶּצְךָ מִכָּל הָעַמִּים אֲשֶׁר הֱפִיצְךָ יְיָ אֱלֹהֶיךָ שָׁמָּה׃
קַבֵּץ נִדָּחֵנוּ כְּמָה שֶׁכָּתוּב׃ אִם יִהְיֶה נִדַּחֲךָ בִּקְצֵה
הַשָּׁמַיִם מִשָּׁם יְקַבֶּצְךָ יְיָ אֱלֹהֶיךָ וּמִשָּׁם יִקָּחֶךָ׃ הַמְצֵא
לָנוּ בְּבַקָּשָׁתֵנוּ כְּמָה שֶׁכָּתוּב׃ וּבִקַּשְׁתֶּם מִשָּׁם אֶת יְיָ
אֱלֹהֶיךָ וּמָצָאתָ כִּי תִדְרְשֶׁנּוּ בְּכָל לְבָבְךָ וּבְכָל נַפְשֶׁךָ׃
מְחֵה פְשָׁעֵינוּ לְמַעַנְךָ כַּאֲשֶׁר אָמַרְתָּ׃ אָנֹכִי אָנֹכִי הוּא
מֹחֶה פְשָׁעֶיךָ לְמַעֲנִי וְחַטֹּאתֶיךָ לֹא אֶזְכֹּר׃ מְחֵה פְשָׁעֵינוּ
כָּעָב וְכֶעָנָן כַּאֲשֶׁר אָמַרְתָּ׃ מָחִיתִי כָעָב פְּשָׁעֶיךָ וְכֶעָנָן
חַטֹּאתֶיךָ שׁוּבָה אֵלַי כִּי גְאַלְתִּיךָ׃ הַלְבֵּן חֲטָאֵינוּ כַּשֶּׁלֶג
וְכַצֶּמֶר כְּמָה שֶׁכָּתוּב׃ לְכוּ נָא וְנִוָּכְחָה יֹאמַר יְיָ אִם
יִהְיוּ חַטָּאֵיכֶם כַּשָּׁנִים כַּשֶּׁלֶג יַלְבִּינוּ אִם יַאְדִּימוּ כַּתּוֹלָע
כַּצֶּמֶר יִהְיוּ׃ זְרוֹק עָלֵינוּ מַיִם טְהוֹרִים וְטַהֲרֵנוּ כְּמָה
שֶׁכָּתוּב׃ וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים וּטְהַרְתֶּם מִכֹּל
טֻמְאוֹתֵיכֶם וּמִכָּל גִּלּוּלֵיכֶם אֲטַהֵר אֶתְכֶם׃ כַּפֵּר חַטָּאֵינוּ
בְּיוֹם הַזֶּה וְטַהֲרֵנוּ כְּמָה שֶׁכָּתוּב׃ כִּי בַיּוֹם הַזֶּה יְכַפֵּר
עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי יְיָ תִּטְהָרוּ׃
הֲבִיאֵנוּ אֶל הַר קָדְשֶׁךָ וְשַׂמְּחֵנוּ בְּבֵית תְּפִלָּתֶךָ כְּמָה

and to break my covenant with them: for I am the Lord their God." Have mercy upon us and destroy us not, even as it is written: "For the Lord thy God is a merciful God: he will not forsake thee, neither will he destroy thee, nor forget the covenant of thy fathers which he sware unto them." Circumcise our hearts to love and revere thy Name, as it is written in thy Law: "And the Lord thy God will circumcise thy heart and the heart of thy seed, to love the Lord thy God with all thine heart and with all thy soul, that thou mayest live." Bring back our captivity and have compassion upon us, as it is written: "Then the Lord thy God will turn thy captivity and have compassion upon thee, and will again gather thee from all the peoples whither the Lord thy God hath scattered thee." Gather our dispersed ones, as it is written: "If any of them be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee." Be thou found of us by our supplication, as it is written: "And if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thine heart and with all thy soul." O blot out our transgressions for thy sake, as thou hast said: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Blot out our transgressions as a thick cloud and as a mist, as it is written: "I have blotted out as a thick cloud thy transgressions, and as a mist thy sins: return unto me; for I have redeemed thee." Turn thou our sins as white as snow or wool, as it is written: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Sprinkle clean water upon us and cleanse us, as it is written: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your defilements and from all your idols will I cleanse you." Atone our sins on this day and purify us, as it is written: "For on this day shall atonement be made for you to cleanse you: from all your sins before the Lord shall ye be clean." O bring us to thy holy mountain

שֶׁכָּתוּב: וַהֲבִיאֹתִים אֶל הַר קָדְשִׁי וְשִׂמַּחְתִּים בְּבֵית תְּפִלָּתִי עוֹלוֹתֵיהֶם וְזִבְחֵיהֶם לְרָצוֹן עַל מִזְבְּחִי כִּי בֵיתִי בֵּית תְּפִלָּה יִקָּרֵא לְכָל הָעַמִּים:

שְׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ: *Reader and Cong.*

הֲשִׁיבֵנוּ יְיָ אֵלֶיךָ וְנָשׁוּבָה חַדֵּשׁ יָמֵינוּ כְּקֶדֶם: *Reader and Cong.*

אֲמָרֵינוּ הַאֲזִינָה יְיָ בִּינָה הֲגִיגֵנוּ: יִהְיוּ לְרָצוֹן אִמְרֵי פִינוּ וְהֶגְיוֹן לִבֵּנוּ לְפָנֶיךָ יְיָ צוּרֵנוּ וְגוֹאֲלֵנוּ: אַל תַּשְׁלִיכֵנוּ מִלְּפָנֶיךָ וְרוּחַ קָדְשְׁךָ אַל תִּקַּח מִמֶּנּוּ: אַל תַּשְׁלִיכֵנוּ לְעֵת זִקְנָה כִּכְלוֹת כֹּחֵנוּ אַל תַּעַזְבֵנוּ: אַל תַּעַזְבֵנוּ יְיָ אֱלֹהֵינוּ אַל תִּרְחַק מִמֶּנּוּ: עֲשֵׂה עִמָּנוּ אוֹת לְטוֹבָה וְיִרְאוּ שׂוֹנְאֵינוּ וְיֵבֹשׁוּ כִּי אַתָּה יְיָ עֲזַרְתָּנוּ וְנִחַמְתָּנוּ: כִּי לְךָ יְיָ הוֹחָלְנוּ אַתָּה תַּעֲנֶה אֲדֹנָי אֱלֹהֵינוּ:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ אַל תַּעַזְבֵנוּ· וְאַל תִּטְּשֵׁנוּ· וְאַל תַּכְלִימֵנוּ· וְאַל תָּפֵר בְּרִיתְךָ אִתָּנוּ· קָרְבֵנוּ לְתוֹרָתֶךָ· לַמְּדֵנוּ מִצְוֹתֶיךָ· הוֹרֵנוּ דְּרָכֶיךָ· הַט לִבֵּנוּ לְיִרְאָה אֶת שְׁמֶךָ· וּמוֹל אֶת לְבָבֵנוּ לְאַהֲבָתֶךָ· וְנָשׁוּב אֵלֶיךָ בֶּאֱמֶת וּבְלֵב שָׁלֵם· וּלְמַעַן שִׁמְךָ הַגָּדוֹל תְּמַחוֹל וְתִסְלַח לַעֲוֹנֵינוּ כַּכָּתוּב בִּדְבְרֵי קָדְשֶׁךָ לְמַעַן שִׁמְךָ יְיָ וְסָלַחְתָּ לַעֲוֹנִי כִּי רַב הוּא:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ סְלַח לָנוּ· מְחַל לָנוּ· כַּפֶּר לָנוּ:

כִּי אֲנוּ עַמֶּךָ וְאַתָּה אֱלֹהֵינוּ· אֲנוּ בָנֶיךָ וְאַתָּה אָבִינוּ :

אֲנוּ עֲבָדֶיךָ וְאַתָּה אֲדוֹנֵנוּ· אֲנוּ קְהָלֶךָ וְאַתָּה חֶלְקֵנוּ :

and make us joyful in thy house of prayer, as it is written: "And I will bring them to my holy mountain and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people."

Reader and Cong. Hear our voice, O Lord our God; have pity and compassion upon us; and accept our prayer in mercy and favour.

Reader and Cong. Turn thou us unto thee, O Lord, and we shall be turned; renew our days as of old.

Give ear unto our words, O Lord, consider our meditation. Let the words of our mouth and the meditation of our heart be acceptable before thee, O Lord, our Rock and our Redeemer. Cast us not away from thy presence, and take not thy holy spirit from us. O cast us not off in the time of old age, forsake us not when our strength faileth. Forsake us not, O Lord our God, be not far from us. Show us a token for good: that our adversaries may see it and be ashamed: because thou, O Lord, hast holpen us and comforted us. For in thee, O Lord, do we hope. Thou wilt answer, O Lord our God.

Our God and God of our fathers, forsake us not, nor leave us: cast us not off, nor annul thy covenant with us. Bring us nearer to thy Law, teach us thy commandments, shew us thy ways, incline our hearts to fear thy Name. O circumcise our hearts for thy love, that we may return unto thee in truth, and with a perfect heart. And for thy great Name's sake pardon and forgive our sins, even as it is written in thy holy writings: For thy Name's sake, O Lord, pardon my iniquity; for it is great.

Our God and God of our fathers, forgive us, pardon us, grant us atonement.

Cong. For we are thy people, and thou art our God;
We are thy children and thou our father.
We are thy servants, and thou art our master;
We are thy congregation and thou our portion.

אָנוּ מַחֲלָתֶךָ וְאַתָּה גוֹרָלֵנוּ· אָנוּ צֹאנֶךָ וְאַתָּה רוֹעֵנוּ :
אָנוּ כַרְמֶךָ וְאַתָּה נוֹטְרֵנוּ· אָנוּ פְּעֻלָּתֶךָ וְאַתָּה יוֹצְרֵנוּ :
אָנוּ רַעְיָתֶךָ וְאַתָּה דוֹדֵנוּ· אָנוּ סְגֻלָּתֶךָ וְאַתָּה קְרוֹבֵנוּ :
אָנוּ עַמֶּךָ וְאַתָּה מַלְכֵּנוּ· אָנוּ מַאֲמִירֶךָ וְאַתָּה מַאֲמִירֵנוּ :

Reader. אָנוּ עַזֵּי פָנִים וְאַתָּה רַחוּם וְחַנּוּן· אָנוּ קְשֵׁי עֹרֶף
וְאַתָּה אֶרֶךְ אַפַּיִם· אָנוּ מְלֵאֵי עָוֹן וְאַתָּה מָלֵא רַחֲמִים·
אָנוּ יָמֵינוּ כְּצֵל עוֹבֵר· וְאַתָּה הוּא וּשְׁנוֹתֶיךָ לֹא יִתָּמּוּ :

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ·

תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ וְאַל תִּתְעַלַּם מִתְּחִנָּתֵנוּ· שֶׁאֵין
אֲנַחְנוּ עַזֵּי פָנִים וּקְשֵׁי עֹרֶף לוֹמַר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ
וֵאלֹהֵי אֲבוֹתֵינוּ צַדִּיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ אֲבָל אֲנַחְנוּ
חָטָאנוּ :

Cong. and Reader. אָשַׁמְנוּ· בָּגַדְנוּ· גָּזַלְנוּ· דִּבַּרְנוּ דְפִי·
הֶעֱוִינוּ· וְהִרְשַׁעְנוּ· זַדְנוּ· חָמַסְנוּ· טָפַלְנוּ שֶׁקֶר· יָעַצְנוּ
רַע· כִּזַּבְנוּ· לַצְנוּ· מָרַדְנוּ· נִאַצְנוּ· סָרַרְנוּ· עָוִינוּ· פָּשַׁעְנוּ·
צָרַרְנוּ· קִשִּׁינוּ עֹרֶף· רָשַׁעְנוּ· שִׁחַתְנוּ· תִּעַבְנוּ· תָּעִינוּ·
תִּעְתָּעְנוּ :

סַרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ :
וְאַתָּה צַדִּיק עַל כָּל הַבָּא עָלֵינוּ· כִּי אֱמֶת עָשִׂיתָ וַאֲנַחְנוּ
הִרְשָׁעְנוּ :

הִרְשַׁעְנוּ וּפָשַׁעְנוּ· לָכֵן לֹא נוֹשַׁעְנוּ· וְתֵן בְּלִבֵּנוּ לַעֲזוֹב
דֶּרֶךְ רֶשַׁע וְחִישׁ לָנוּ יְשׁוּעָה : כַּכָּתוּב עַל יַד נְבִיאֶךָ·
יַעֲזֹב רָשָׁע דַּרְכּוֹ וְאִישׁ אָוֶן מַחְשְׁבֹתָיו וְיָשֹׁב אֶל יְיָ
וִירַחֲמֵהוּ וְאֶל אֱלֹהֵינוּ כִּי יַרְבֶּה לִסְלוֹחַ :

We are thine inheritance, thou our lot;
We are thy flock, thou our shepherd.
We are thy vineyard, and thou art our keeper;
We are thy work, and thou our creator.

We are thy faithful ones: thou art our beloved;
We are thy chosen: thou art the Lord our God.
We are thy subjects, thou our King;
We are thine acknowledged people, thou our acknowledged Lord.

Reader. We are brazen-faced, but thou art merciful and compassionate; we are stiff-necked, but thou art long-suffering. We are full of sin, but thou art full of mercy. As for us, our days are as a shadow; but thou art immutable, and thy years never-ending.

Our God and God of our fathers,

Let our prayer come before thee, hide not thyself from our supplication, for we are not arrogant and stiff-necked, that we should say before thee, O Lord our God and God of our fathers, we are righteous and have not sinned; verily we have sinned.

Cong. and Reader. We have trespassed, we have dealt treacherously, we have robbed, we have spoken slander, we have acted perversely and we have wrought wickedness, we have acted presumptuously, we have done violence, we have framed lies, we have counselled evil, we have spoken falsely, we have scoffed, we have revolted, we have provoked, we have rebelled, we have committed iniquity, we have transgressed, we have oppressed, we have been stiff-necked, we have acted wickedly, we have corrupted, we have committed abomination, we have gone astray, we have led others astray.

We have turned away from thy commandments and thy judgments that are good, and it hath not profited us. But thou art righteous in all that hath come upon us; for thou hast acted truthfully, but as for us, we have done wickedly.

We have acted wickedly and have transgressed; wherefore we have not been saved. O incline our hearts to forsake the path of wickedness, and hasten thou salvation unto us; as it is written by the hand of thy prophet, Let the wicked forsake his way, and the unrighteous man his thoughts; let him return unto the Lord, and he will have mercy upon him, and unto our God, for he will abundantly pardon.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ׃ סְלַח וּמְחל לַעֲוֹנוֹתֵינוּ בְּיוֹם
[הַשַּׁבָּת הַזֶּה וּבְיוֹם] הַכִּפּוּרִים הַזֶּה׃ וְהָעָתֵר לָנוּ
בִּתְפִלָּתֵנוּ׃ מְחֵה וְהַעֲבֵר פְּשָׁעֵינוּ מִנֶּגֶד עֵינֶיךָ׃ וְכוֹף אֶת
יִצְרֵנוּ לְהִשְׁתַּעְבֵּד לָךְ׃ וְהַכְנַע עָרְפֵּנוּ לָשׁוּב אֵלֶיךָ׃ וַחֲדֵשׁ
כִּלְיוֹתֵינוּ לִשְׁמוֹר פִּקֻּדֶיךָ׃ וּמוֹל אֶת לְבָבֵנוּ לְאַהֲבָה
וּלְיִרְאָה אֶת שְׁמֶךָ כַּכָּתוּב בְּתוֹרָתֶךָ׃ וּמָל יְיָ אֱלֹהֶיךָ
אֶת לְבָבְךָ וְאֶת לְבַב זַרְעֶךָ לְאַהֲבָה אֶת יְיָ אֱלֹהֶיךָ בְּכָל
לְבָבְךָ וּבְכָל נַפְשְׁךָ לְמַעַן חַיֶּיךָ׃

הַזְּדוֹנוֹת וְהַשְּׁגָגוֹת אַתָּה מַכִּיר׃ הָרָצוֹן וְהָאֹנֶס הַגְּלוּיִם
וְהַנִּסְתָּרִים לְפָנֶיךָ הֵם גְּלוּיִם וִידוּעִים׃ מָה אָנוּ׃ מָה
חַיֵּינוּ׃ מֶה חַסְדֵּנוּ׃ מַה צִּדְקֵנוּ׃ מַה יְשׁוּעָתֵנוּ׃ מַה כֹּחֵנוּ׃
מַה גְּבוּרָתֵנוּ׃ מַה נֹּאמַר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ׃
הֲלֹא כָל הַגִּבּוֹרִים כְּאַיִן לְפָנֶיךָ וְאַנְשֵׁי הַשֵּׁם כְּלֹא הָיוּ
וַחֲכָמִים כִּבְלִי מַדָּע וּנְבוֹנִים כִּבְלִי הַשְׂכֵּל׃ כִּי רֹב
מַעֲשֵׂיהֶם תֹּהוּ וִימֵי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ׃ וּמוֹתַר הָאָדָם
מִן הַבְּהֵמָה אָיִן כִּי הַכֹּל הָבֶל׃

מַה נֹּאמַר לְפָנֶיךָ יוֹשֵׁב מָרוֹם׃ וּמַה נְסַפֵּר לְפָנֶיךָ שׁוֹכֵן
שְׁחָקִים׃ הֲלֹא כָל הַנִּסְתָּרוֹת וְהַנִּגְלוֹת אַתָּה יוֹדֵעַ׃

אַתָּה מֵבִין תַּעֲלוּמוֹת לֵב׃ וֶאֱפֶס לְךָ נִגְלוֹת וְגַם נִסְתָּרוֹת׃
בָּאנוּ בִדְבָרִים לְפַתּוֹתְךָ בָּם׃ בִּרְשָׁעֵנוּ אַל תִּפֶּן וְלֹא
בְּמַעֲלָלֵינוּ׃ נִשְׁתֻּנוּ בְּיוֹם זֶה כְּיֵרֵא וְחָרֵד׃ נֶאֱה כְּרַחוּם
לְמַעַנְךָ עֲשֵׂה חָסֶד׃ דִּין אַל תִּמְתַּח מוּל עָפָר וָאֵפֶר׃
דַּע אַחֲרִיתֵנוּ רִמָּה וְתוֹלֵעָה׃ הַאִם שָׁגַגְנוּ וְנֶעְלָם מִמֶּנּוּ׃
הֲלֹא אַתָּה לְבַד מֵבִין שְׁגִיאוֹת׃ וְאַל תַּחֲשֹׁב לָנוּ כְּעוֹשֶׂה

Our God, and God of our fathers, forgive and pardon our iniquities [on this day of rest and] on this Day of Atonement. O be thou entreated of us! Forgive our transgressions and our sins, and cause them to pass away from before thine eyes. Subdue our heart to serve thee, and bend our will to turn unto thee; renew our reins to observe thy precepts, and circumcise our hearts to love and revere thy Name, as it is written in thy Law: And the Lord thy God will circumcise thy heart and the heart of thy seed, to love the Lord thy God with all thine heart and with all thy soul, that thou mayest live.

Thou art acquainted with our sins both of presumption and of ignorance, whether of will or by compulsion, both the revealed and the secret. Before thee they are revealed and known. What are we? What is our life? What our piety? What our righteousness? What our salvation? What our strength? What our might? What shall we say before thee, O Lord our God, and God of our fathers? Are not all the mighty ones as naught before thee, and men of fame as though they were not, wise men as if they were without knowledge, and men of understanding as though they were void of discretion? For the multitude of their works is emptiness, and the days of their life are vanity before thee, and the pre-eminence of man over beast is naught, for all is vanity.

What shall we say before thee, O thou who dwellest on high, and what shall we declare before thee, thou who abidest in the heavens? Dost thou not know all things, both the hidden and the revealed?

Thou knowest the mysteries of the heart; unto thee alone belong both revealed and secret things. We come with words wherewith to crave thy favour; heed not our wickedness nor our wrongful acts. We come this day like unto one who feareth and hath dread; thou who art exalted, being merciful, yield loving-kindness for thy sake. Strict justice deal not unto dust and ashes; see! our end is the worm. If we have erred and the sin is veiled from us, art not thou alone he who perceiveth faults? So judge us not as one who acteth designedly; and, in

בְזָדוֹן· וִדּוּי שְׂפָתֵינוּ שְׁעֵה בְּעֵת רָצוֹן: זֶה כַּפֶּר לָנוּ הוֹדַע וְלֹא הוֹדַע· זָדוֹן וְנֶעֱלָם עֲשֵׂה וְלֹא תַעֲשֶׂה: חַלְּצֵנוּ מֵעֹנֶשׁ כָּרֵת וּמִיתָה· חֲמוֹל עַל חֹמֶר מַעֲשֵׂה יָדֶיךָ: טָפַשְׁנוּ בְּרֹעַ יֵצֶר אֲשֶׁר מִנְּעוּרֵינוּ· טָמוּן בְּקִרְבֵּנוּ כְּרֶשֶׁת לִפְעָמֵינוּ: יוֹצְרֵנוּ וְעוֹשֵׂנוּ יוֹדֵעַ יִצְרֵנוּ· יֶהֱמוּ רַחֲמֶיךָ וְאַל תַּשְׁחִיתֵנוּ: כִּי מִלְּפָנֶיךָ מִי יִסָּתֵר· כֹּל גָּלוּי לְךָ כָּאוֹר וְכַצָּהֳרָיִם: לְבֵית דִּין הוֹרֵיתָ אַרְבַּע מִיתוֹת· לְמַעַנְךָ עֲשֵׂה וּמֵהֶם חַלְּצֵנוּ: מֵאָז יְצַרְתָּנוּ חֲקַרְתָּנוּ וַתֵּדַע· מַעֲשֵׂינוּ כִּי הֵמָּה עָמָל וָאָוֶן: נְצוֹר נַפְשׁוֹתֵינוּ כִּי בְיָדְךָ כָּל נֶפֶשׁ· נָא תִיקַר נֶפֶשׁ מִמְּעַנֵּי לְךָ נָפֶשׁ: סְקִילָה שְׂרֵיפָה הֶרֶג וָחֶנֶק· סוֹדָם גִּלִּיתָ לְיוֹדְעֵי אֲמִתֶּךָ: עַל כָּל פְּשָׁעֵינוּ אֱלוֹהַּ כַּפֶּר לָנוּ· עַל יָדוּעַ לָנוּ וְעַל נֶעְלָם מִמֶּנּוּ: פְּשָׁעֵינוּ הוֹדִינוּ לְךָ חוֹקֵר לֵב· פְּדֵנוּ מֵחֵטְא נַקֵּנוּ מֵעָוֹן: צוּר אַל תֵּפֶן בֶּאֱנוֹשׁ חָצִיר· צְדָקָה עֲשֵׂה עִמָּנוּ כְּעָשִׂיתָ עִם כָּל חָי: קִדַּמְנוּ בַנֶּשֶׁף קָרַבְנוּ בְשֶׁוַע· קָרְבֵנוּ אֵלֶיךָ קְשׁוֹב קְרִיאָתֵנוּ: רִשְׁעֵנוּ אַל תֵּפֶן רַחֲמֵנוּ וְנִצְטַדְּקָה· רַחֲמֶיךָ יְבוֹאוּנוּ רַחוּם וְחַנּוּן: *Reader.* שִׁמְךָ מֵעוֹלָם עוֹבֵר עַל פֶּשַׁע· שַׁוְעָתֵנוּ תַּאֲזִין בְּעָמְדֵנוּ לְפָנֶיךָ בִּתְפִלָּה: תַּעֲבוֹר עַל פֶּשַׁע לְעַם שָׁבֵי פֶשַׁע· תִּמְחֶה אַשְׁמָתֵינוּ מִנֶּגֶד עֵינֶיךָ:

אַתָּה יוֹדֵעַ רָזֵי עוֹלָם· וְתַעֲלוּמוֹת סִתְרֵי כָל חָי: אַתָּה חוֹפֵשׂ כָּל חַדְרֵי בָטֶן וּבוֹחֵן כְּלָיוֹת וָלֵב: אֵין דָּבָר נֶעְלָם מִמֶּךָּ· וְאֵין נִסְתָּר מִנֶּגֶד עֵינֶיךָ:

וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ· שֶׁתִּסְלַח לָנוּ עַל כָּל חַטֹּאתֵינוּ· וְתִמְחַל לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ· וּתְכַפֶּר לָנוּ עַל כָּל פְּשָׁעֵינוּ:

an acceptable time, list thou the confession of our lips. Pardon us on this day our sins, whether known unto us or unknown; whether committed presumptuously or in ignorance, both in relation to positive and negative commands. Deliver us from the punishment of excision and death; have compassion upon this clay, the work of thy hands. We have acted foolishly through the evil inclination, which from our youth hath been concealed within us, like a snare for our steps. O our Former and Creator, thou who knowest our frailty, let thy compassion be moved, and destroy us not. For who can be hidden from thy presence? all things are revealed unto thee as the light and as noontide. Thou hast taught the Court of Law the rules of the four death-penalties; O for thy sake deliver us therefrom. When thou fashionedst us, thou didst search and know our ways; verily they have been perverse and evil. O preserve our souls; for in thy hand is every soul. We beseech thee, let the soul be precious of those who afflict their soul before thee. The reason for stoning, burning, beheading and strangling hast thou revealed unto those who know thy truth. O God, pardon us for all our transgressions, both those that are known unto us, and those that are concealed from us. We have made confession of our transgressions unto thee, O thou who searchest the heart; deliver us from sin, purify us from iniquity. O thou Rock, regard not the sins of man, who is like grass, but act charitably with us, as thou hast dealt with every living creature. We have hastened to come unto thee; we have approached thee with prayer. O draw us near unto thee, O harken to our cry. Regard not our wickedness, but have pity upon us, that we may be justified. May thy mercies come unto us, O thou who art merciful and gracious.

Reader. Thy name hath ever been, He who passeth by transgression; give ear unto our cry when we stand before thee in prayer. Pass by the transgression of the people who turn from trangression; O blot out our trespasses from before thine eyes.

Thou knowest the mysteries of the Universe and the hidden secrets of all living. Thou searchest all the innermost recesses and triest the reins and the heart. Naught is hidden from thee, neither is anything concealed from thine eyes.

May it therefore be thy will, O Lord our God and God of our fathers, to forgive us all our sins, to pardon us all our iniquities, and to grant us atonement for all our transgressions.

עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּאֹנֶס וּבְרָצוֹן׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּבְלִי דָעַת׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּבְטוּי שְׂפָתָיִם׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּגְלוּי עֲרָיוֹת׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּגָלוּי וּבַסָּתֶר׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּדַעַת וּבְמִרְמָה׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּדִבּוּר פֶּה׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּהוֹנָאַת רֵעַ׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּהַרְהוּר הַלֵּב׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּוִעִדַּת זְנוּת׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּוִדּוּי פֶּה׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּזָדוֹן וּבִשְׁגָגָה׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּחֹזֶק יָד׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּטָמְאַת שְׂפָתָיִם׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּטִפְּשׁוּת פֶּה׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּיֵצֶר הָרָע׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּיוֹדְעִים וּבְלֹא יוֹדְעִים׃

וְעַל כֻּלָּם אֱלוֹהַּ סְלִיחוֹת סְלַח לָנוּ· מְחַל לָנוּ· כַּפֶּר לָנוּ׃

עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכָזָב׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּכַפַּת שֹׁחַד׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּלָצוֹן׃

For the sin wherein we have sinned before thee under compulsion or of freewill,
And for the sin wherein we have sinned before thee by hardening of the heart;
For the sin wherein we have sinned before thee unwittingly,
And for the sin wherein we have sinned before thee with utterance of the lips;
For the sin wherein we have sinned before thee by unchastity,
And for the sin wherein we have sinned before thee openly and secretly;
For the sin wherein we have sinned before thee knowingly and deceitfully,
And for the sin wherein we have sinned before thee in speech;
For the sin wherein we have sinned before thee by wronging a neighbour,
And for the sin wherein we have sinned before thee in the meditation of the heart;
For the sin wherein we have sinned before thee by association with impurity,
And for the sin wherein we have sinned before thee by confession of the lips;
For the sin wherein we have sinned before thee by despising parents and teachers,
And for the sin wherein we have sinned before thee in presumption and in error;
For the sin wherein we have sinned before thee by violence,
And for the sin wherein we have sinned before thee by the profanation of thy Name;
For the sin wherein we have sinned before thee by impurity of the lips,
And for the sin wherein we have sinned before thee by foolish speech;
For the sin wherein we have sinned before thee by the evil inclination,
And for the sin wherein we have sinned before thee wittingly or unwittingly.

And for all these, O God of forgiveness, forgive us, pardon us, grant us atonement.

For the sin wherein we have sinned before thee by denying and lying,
And for the sin wherein we have sinned before thee by bribery;
For the sin wherein we have sinned before thee by scoffing,

וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּלָשׁוֹן הָרָע׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּמַשָּׂא וּבְמַתָּן׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּמַאֲכָל וּבְמִשְׁתֶּה׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּנֶשֶׁךְ וּבְמַרְבִּית׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּנְטִיַּת גָּרוֹן׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּשִׂיחַ שִׂפְתוֹתֵינוּ׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּשִׁכְּוּר עָיִן׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּעֵינַיִם רָמוֹת׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּעַזּוּת מֵצַח׃

וְעַל כֻּלָּם אֱלוֹהַּ סְלִיחוֹת סְלַח לָנוּ· מְחַל לָנוּ· כַּפֶּר לָנוּ׃

עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּפְרִיקַת עֹל׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּפְלִילוּת׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּצְדִיַּת רֵעַ׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּצְרוּת עָיִן׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּקַלּוּת רֹאשׁ׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בְּקַשְׁיוּת עֹרֶף׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּרְיצַת רַגְלַיִם לְהָרַע׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּרְכִילוּת׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּשְׁבוּעַת שָׁוְא׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּשְׂנַאת חִנָּם׃
עַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּתְשׁוּמֶת יָד׃
וְעַל חֵטְא שֶׁחָטָאנוּ לְפָנֶיךָ בִּתְמִהוֹן לֵבָב׃

וְעַל כֻּלָּם אֱלוֹהַּ סְלִיחוֹת סְלַח לָנוּ· מְחַל לָנוּ· כַּפֶּר לָנוּ׃

And for the sin wherein we have sinned before thee by evil speech ;
For the sin wherein we have sinned before thee in business,
And for the sin wherein we have sinned before thee in eating and drinking ;
For the sin wherein we have sinned before thee by usury and increase,
And for the sin wherein we have sinned before thee by an arrogant mien ;
For the sin wherein we have sinned before thee by the utterances of our lips,
And for the sin wherein we have sinned before thee by a wanton glance ;
For the sin wherein we have sinned before thee with haughty eyes,
And for the sin wherein we have sinned before thee with obdurate brow.

And for all these, O God of forgiveness, forgive us, pardon us, grant us atonement.

For the sin wherein we have sinned before thee by breaking off the yoke.
And for the sin wherein we have sinned before thee by contentiousness ;
For the sin wherein we have sinned before thee by ensnaring our neighbour,
And for the sin wherein we have sinned before thee by envy ;
For the sin wherein we have sinned before thee by levity,
And for the sin wherein we have sinned before thee by being stiff-necked ;
For the sin wherein we have sinned before thee by running to do evil,
And for the sin wherein we have sinned before thee by tale-bearing ;
For the sin wherein we have sinned before thee by a vain oath,
And for the sin wherein we have sinned before thee by causeless hatred ;
For the sin wherein we have sinned before thee by a breach of trust,
And for the sin wherein we have sinned before thee by terror of the heart.

And for all these, O God of forgiveness, forgive us, pardon us, grant us atonement.

וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם עוֹלָה׃
וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם חַטָּאת׃
וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם קָרְבָּן עוֹלָה וְיוֹרֵד׃
וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם אָשָׁם וַדַּי וְאָשָׁם תָּלוּי׃
וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם מַכַּת מַרְדּוּת׃
וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם מַלְקוּת אַרְבָּעִים׃
וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם מִיתָה בִּידֵי שָׁמַיִם׃
וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם כָּרֵת וַעֲרִירִי׃

וְעַל כֻּלָּם אֱלוֹהַּ סְלִיחוֹת סְלַח לָנוּ· מְחַל לָנוּ· כַּפֶּר לָנוּ׃

וְעַל חֲטָאִים שֶׁאָנוּ חַיָּבִים עֲלֵיהֶם אַרְבַּע מִיתוֹת בֵּית דִּין·
סְקִילָה· שְׂרֵפָה· הֶרֶג· וְחֶנֶק׃ עַל מִצְוַת עֲשֵׂה וְעַל מִצְוַת
לֹא תַעֲשֶׂה· בֵּין שֶׁיֵּשׁ בָּהּ קוּם עֲשֵׂה· וּבֵין שֶׁאֵין בָּהּ קוּם
עֲשֵׂה· אֶת הַגְּלוּיִם לָנוּ וְאֶת שֶׁאֵינָם גְּלוּיִם לָנוּ׃ אֶת
הַגְּלוּיִם לָנוּ כְּבָר אֲמַרְנוּם לְפָנֶיךָ· וְהוֹדִינוּ לְךָ עֲלֵיהֶם·
וְאֶת שֶׁאֵינָם גְּלוּיִם לָנוּ לְפָנֶיךָ הֵם גְּלוּיִם וִידוּעִים· כַּדָּבָר
שֶׁנֶּאֱמַר הַנִּסְתָּרֹת לַיי אֱלֹהֵינוּ· וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד
עוֹלָם· לַעֲשׂוֹת אֶת כָּל דִּבְרֵי הַתּוֹרָה הַזֹּאת׃

וְאַתָּה רַחוּם מְקַבֵּל שָׁבִים וְעַל הַתְּשׁוּבָה מֵרֹאשׁ
הִבְטַחְתָּנוּ וְעַל הַתְּשׁוּבָה עֵינֵינוּ מְיַחֲלוֹת לָךְ׃

וְדָוִד עַבְדְּךָ אָמַר לְפָנֶיךָ· שְׁגִיאוֹת מִי יָבִין מִנִּסְתָּרוֹת
נַקֵּנִי׃ נַקֵּנוּ ייָ אֱלֹהֵינוּ מִכָּל פְּשָׁעֵינוּ וְטַהֲרֵנוּ מִכָּל
טֻמְאוֹתֵינוּ וְזָרוֹק עָלֵינוּ מַיִם טְהוֹרִים וְטַהֲרֵנוּ כַּכָּתוּב עַל
יַד נְבִיאֶךָ· וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים וּטְהַרְתֶּם מִכֹּל
טֻמְאוֹתֵיכֶם וּמִכָּל גִּלּוּלֵיכֶם אֲטַהֵר אֶתְכֶם׃

And for the sins for which we owe a burnt offering;
And for the sins for which we owe a sin-offering;
And for the sins for which we owe an offering according to our ability;
And for the sins for which we owe a trespass-offering for certain guilt and a trespass-offering for doubtful guilt;
And for the sins for which we deserve corporal chastisement;
And for the sins for which we deserve the punishment of forty stripes;
And for the sins for which we deserve death by the hand of God;
And for the sins for which we deserve the punishment of excision, and of being childless;
And for all these, O God of forgiveness, forgive us, pardon us, grant us atonement.
And for the sins for which we deserve the four kinds of death inflicted by the Court of Law: stoning, burning, beheading and strangling.

For the breach of positive commands, and for the breach of negative commands, whether an action be involved or not; both for the sins that are known unto us and those that are unknown to us. Those that are known unto us we have already avowed before thee, and we have made acknowledgment of them unto thee: and those that are unknown to us, lo, they are revealed and known unto thee, according to the word which has been said: The secret things belong unto the Lord our God, but the revealed things belong unto us, and unto our children for ever, that we may do all the words of this Law.

And thou, being all-merciful, dost receive them that repent; concerning repentance thou hast promised us of old; and in repentance our eyes wait upon thee.

Thy servant David declared in thy presence, "Who can discern his errors? Clear thou me from secret faults." Clear us, O Lord our God, from all our transgressions, and purify us from all our impurities, and sprinkle clean waters upon us, and cleanse us; as it is written by the hand of thy prophet, "Then will I sprinkle clean water upon you, and ye shall be clean; from all your defilements and from all your idols will I cleanse you."

מִיכָה עַבְדְּךָ אָמַר לְפָנֶיךָ: מִי אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעוֹבֵר עַל פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא הֶחֱזִיק לָעַד אַפּוֹ כִּי חָפֵץ חֶסֶד הוּא: יָשׁוּב יְרַחֲמֵנוּ יִכְבּוֹשׁ עֲוֹנֹתֵינוּ וְתַשְׁלִיךְ בִּמְצוּלוֹת יָם כָּל חַטֹּאתָם: וְכָל חַטֹּאת עַמְּךָ בֵּית יִשְׂרָאֵל תַּשְׁלִיךְ בִּמְקוֹם אֲשֶׁר לֹא יִזָּכְרוּ וְלֹא יִפָּקְדוּ וְלֹא יַעֲלוּ עַל לֵב לְעוֹלָם: תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר נִשְׁבַּעְתָּ לַאֲבוֹתֵינוּ מִימֵי קֶדֶם:

דָּנִיֵּאל אִישׁ חֲמוּדוֹת שׁוֹעֵ לְפָנֶיךָ: הַטֵּה אֱלֹהַי אָזְנְךָ וּשְׁמָע פְּקַח עֵינֶיךָ וּרְאֵה שֹׁמְמוֹתֵינוּ וְהָעִיר אֲשֶׁר נִקְרָא שִׁמְךָ עָלֶיהָ כִּי לֹא עַל צִדְקוֹתֵינוּ אֲנַחְנוּ מַפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ כִּי עַל רַחֲמֶיךָ הָרַבִּים: אֲדֹנָי שְׁמָעָה אֲדֹנָי סְלָחָה אֲדֹנָי הַקְשִׁיבָה וַעֲשֵׂה אַל תְּאַחַר לְמַעַנְךָ אֱלֹהַי כִּי שִׁמְךָ נִקְרָא עַל עִירְךָ וְעַל עַמֶּךָ:

עֶזְרָא הַסּוֹפֵר אָמַר לְפָנֶיךָ: אֱלֹהַי בּשְׁתִּי וְנִכְלַמְתִּי לְהָרִים אֱלֹהַי פָּנַי אֵלֶיךָ: כִּי עֲוֹנֹתֵינוּ רָבוּ לְמַעְלָה רֹאשׁ וְאַשְׁמָתֵנוּ גָדְלָה עַד לַשָּׁמָיִם: וְאַתָּה אֱלוֹהַּ סְלִיחוֹת חַנּוּן וְרַחוּם אֶרֶךְ אַפַּיִם וְרַב חֶסֶד וְלֹא עֲזַבְתָּם: אַל תַּעַזְבֵנוּ אָבִינוּ: וְאַל תִּטְּשֵׁנוּ בּוֹרְאֵנוּ: וְאַל תַּזְנִיחֵנוּ יוֹצְרֵנוּ: וְאַל תַּעַשׂ עִמָּנוּ כָּלָה כְּחַטֹּאתֵינוּ: וְקַיֵּם לָנוּ יְיָ אֱלֹהֵינוּ אֶת הַדָּבָר שֶׁהִבְטַחְתָּנוּ בְּקַבָּלָה עַל יְדֵי יִרְמְיָהוּ חוֹזֶךָ כָּאָמוּר: בַּיָּמִים הָהֵם וּבָעֵת הַהִיא נְאֻם יְיָ יְבֻקַּשׁ אֶת עֲוֹן יִשְׂרָאֵל וְאֵינֶנּוּ וְאֶת חַטֹּאת יְהוּדָה וְלֹא תִמָּצֶאינָה כִּי אֶסְלַח לַאֲשֶׁר אַשְׁאִיר: עַמְּךָ וְנַחֲלָתְךָ רְעֵבִי טוּבְךָ צְמֵאֵי חַסְדְּךָ תְּאֵבֵי יְשׁוּעָתֶךָ יַכִּירוּ וְיֵדְעוּ כִּי לַיְיָ אֱלֹהֵינוּ הָרַחֲמִים וְהַסְּלִיחוֹת:

Thy servant Micah declared in thy presence, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy. He will turn again and have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." And all the sins of thy people the house of Israel thou wilt cast into a place where they shall not be remembered neither shall they be visited, neither shall they ever come to mind. "Thou wilt perform truth to Jacob, and mercy to Abraham, as thou hast sworn unto our fathers from the days of old."

Daniel, the man greatly beloved, prayed unto thee. "O my God, incline thine ear, and hear; open thine eyes and behold our desolations, and the city which is called by thy name; for we do not present our supplications before thee for our righteous deeds, but because of thy great mercies, O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God; because thy city and thy people are called by thy name."

Ezra, the scribe, declared in thy presence, "O my God, I am ashamed and blush to lift up my face to thee, my God; for our iniquities are increased over our head, and our trespass is grown up unto the heavens!

And thou, O God of forgiveness, who art gracious and merciful, long-suffering, and of great mercy, didst not forsake them. Forsake us not, O our Father; neither cast us off, O our Creator; neither thrust us away, O our Maker, and consume us not according to our sins; but confirm the word wherewith thou hast assured us in holy writ by the hand of Jeremiah thy seer, as it is said, "In those days, and in that time, said the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will forgive them whom I leave as a remnant." Thy people and thine heritage hunger for thy goodness, they thirst after thy loving-kindness, they long for thy salvation. O let them know and understand that unto the Lord our God belongeth mercy and forgiveness.

On Sabbath from here to והושיענו *on page 57 is omitted.*

אֵל רַחוּם שִׁמְךָ: אֵל חַנּוּן שִׁמְךָ: בָּנוּ נִקְרָא שִׁמֶךָ:
יְיָ עֲשֵׂה לְמַעַן שִׁמֶךָ: עֲשֵׂה לְמַעַן אֲמִתֶּךָ: עֲשֵׂה לְמַעַן
בְּרִיתֶךָ: עֲשֵׂה לְמַעַן גְּדֻלָּתְךָ וְתִפְאַרְתֶּךָ: עֲשֵׂה לְמַעַן
דָּתֶךָ: עֲשֵׂה לְמַעַן הוֹדֶךָ: עֲשֵׂה לְמַעַן וִיעוּדֶךָ: עֲשֵׂה
לְמַעַן זִכְרֶךָ: עֲשֵׂה לְמַעַן חַסְדֶּךָ: עֲשֵׂה לְמַעַן טוּבֶךָ:
עֲשֵׂה לְמַעַן יִחוּדֶךָ: עֲשֵׂה לְמַעַן כְּבוֹדֶךָ: עֲשֵׂה לְמַעַן
לְמוּדֶךָ: עֲשֵׂה לְמַעַן מַלְכוּתֶךָ: עֲשֵׂה לְמַעַן נִצְחֶךָ:
עֲשֵׂה לְמַעַן סוֹדֶךָ: עֲשֵׂה לְמַעַן עֻזֶּךָ: עֲשֵׂה לְמַעַן פְּאֵרֶךָ:
עֲשֵׂה לְמַעַן צִדְקָתֶךָ: עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ: עֲשֵׂה לְמַעַן
רַחֲמֶיךָ הָרַבִּים: עֲשֵׂה לְמַעַן שְׁכִינָתֶךָ: עֲשֵׂה לְמַעַן
תְּהִלָּתֶךָ: עֲשֵׂה לְמַעַן אוֹהֲבֶיךָ שׁוֹכְנֵי עָפָר: עֲשֵׂה לְמַעַן
אַבְרָהָם יִצְחָק וְיַעֲקֹב: עֲשֵׂה לְמַעַן מֹשֶׁה וְאַהֲרֹן: עֲשֵׂה
לְמַעַן דָּוִד וּשְׁלֹמֹה: עֲשֵׂה לְמַעַן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ:
עֲשֵׂה לְמַעַן צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ: עֲשֵׂה לְמַעַן שׁוֹמְמוֹת
הֵיכָלֶךָ: עֲשֵׂה לְמַעַן הֲרִיסוֹת מִזְבְּחֶךָ: עֲשֵׂה לְמַעַן דַּם
עֲבָדֶיךָ הַשָּׁפוּךְ: עֲשֵׂה לְמַעַן הֲרוּגִים עַל שֵׁם קָדְשֶׁךָ:
עֲשֵׂה לְמַעַן טְבוּחִים עַל יִחוּדֶךָ: עֲשֵׂה לְמַעַן בָּאֵי בָאֵשׁ
וּבַמַּיִם עַל קִדּוּשׁ שְׁמֶךָ: עֲשֵׂה לְמַעַן תִּינוֹקוֹת שֶׁל בֵּית
רַבָּן: עֲשֵׂה לְמַעַן יוֹנְקֵי שָׁדַיִם שֶׁלֹּא חָטְאוּ: עֲשֵׂה לְמַעַן
גְּמוּלֵי חָלָב שֶׁלֹּא פָּשְׁעוּ: עֲשֵׂה לְמַעַן יְתוֹמִים וְאַלְמָנוֹת:
עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעֲנֵנוּ: עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ:

עֲנֵנוּ יְיָ עֲנֵנוּ: עֲנֵנוּ אֱלֹהֵינוּ עֲנֵנוּ: עֲנֵנוּ אָבִינוּ עֲנֵנוּ: עֲנֵנוּ
בּוֹרְאֵנוּ עֲנֵנוּ: עֲנֵנוּ גּוֹאֲלֵנוּ עֲנֵנוּ: עֲנֵנוּ דּוֹרְשֵׁנוּ עֲנֵנוּ: עֲנֵנוּ

On Sabbath from here until and save us, *on p. 57, is omitted.*

Thy Name is Merciful God! thy Name is Gracious God! Thy Name is called upon us. O Lord, do thou it for thy Name's sake; do it for thy truth's sake; do it for the sake of thy covenant; do it for the sake of thy greatness and thy majesty; do it for the sake of thy Law; do it for the sake of thine honour; do it for the sake of thy troth; do it for the sake of thy memorial; do it for the sake of thy loving-kindness; do it for the sake of thy goodness; do it for the sake of thy Unity; do it for the sake of thy glory; do it for the sake of thy doctrine; do it for the sake of thy kingdom; do it for the sake of thy splendour; do it for the sake of thy mystery; do it for the sake of thy strength; do it for the sake of thine excellence; do it for the sake of thy righteousness; do it for the sake of thine holiness; do it for the sake of thine abundant mercy; do it for the sake of thy Divine Presence; do it for the sake of thy praise. Do thou it for the sake of those who love thee, who rest in the dust; do it for the sake of Abraham, Isaac and Jacob; do it for the sake of Moses and Aaron; do it for the sake of David and Solomon; do it for Jerusalem's sake, thine holy city; do it for Zion's sake, the tabernacle of thy glory; do it for the sake of the desolations of thy temple; do it for the sake of the ruins of thine altar; do it for the sake of the blood of thy servants which hath been poured forth; do it for the sake of those who have been slain for thy holy Name; do it for the sake of those who have been slaughtered for thy Unity; do it for the sake of those who went through fire and through water for the sanctification of thy Name; do it for the sake of infants in the school-house; do it for the sake of sucklings at the breast who have not sinned; do it for the sake of weanlings from the milk who have not transgressed; do it for the sake of orphans and widows. Do thou it for thine own sake, if not for ours; yea, do it for thy sake and save us.

Answer us, O Lord, answer us. Answer us, O our God, answer us. Answer us, O our Father, answer us. Answer us, O our Creator, answer us. Answer us, O our Redeemer, answer us. Answer us, O thou who seekest us, answer us. Answer us, O thou faithful God, answer us. Answer us, thou who art perfect and kind, answer us. Answer us, thou who art pure and upright,

הָאֵל הַנֶּאֱמָן עֲנֵנוּ: עֲנֵנוּ וָתִיק וְחָסִיד עֲנֵנוּ: עֲנֵנוּ זַךְ וְיָשָׁר
עֲנֵנוּ: עֲנֵנוּ חַי וְקַיָּם עֲנֵנוּ: עֲנֵנוּ טוֹב וּמֵטִיב עֲנֵנוּ: עֲנֵנוּ
יוֹדֵעַ יֵצֶר עֲנֵנוּ: עֲנֵנוּ כּוֹבֵשׁ כְּעָסִים עֲנֵנוּ: עֲנֵנוּ לוֹבֵשׁ
צְדָקוֹת עֲנֵנוּ: עֲנֵנוּ מֶלֶךְ מַלְכֵי הַמְּלָכִים עֲנֵנוּ: עֲנֵנוּ נוֹרָא
וְנִשְׂגָּב עֲנֵנוּ: עֲנֵנוּ סוֹלֵחַ וּמוֹחֵל עֲנֵנוּ: עֲנֵנוּ עוֹנָה בְּעֵת
רָצוֹן עֲנֵנוּ: עֲנֵנוּ פּוֹדֶה וּמַצִּיל עֲנֵנוּ: עֲנֵנוּ צַדִּיק וְיָשָׁר
עֲנֵנוּ: עֲנֵנוּ קָרוֹב לְקוֹרְאָיו עֲנֵנוּ: עֲנֵנוּ רַחוּם וְחַנּוּן עֲנֵנוּ:
עֲנֵנוּ שׁוֹמֵעַ אֶל אֲבִיוֹנִים עֲנֵנוּ: עֲנֵנוּ תּוֹמֵךְ תְּמִימִים עֲנֵנוּ:
עֲנֵנוּ אֱלֹהֵי אֲבוֹתֵינוּ עֲנֵנוּ: עֲנֵנוּ אֱלֹהֵי אַבְרָהָם עֲנֵנוּ:
עֲנֵנוּ פַּחַד יִצְחָק עֲנֵנוּ: עֲנֵנוּ אֲבִיר יַעֲקֹב עֲנֵנוּ: עֲנֵנוּ מִשְׂגַּב
אִמָּהוֹת עֲנֵנוּ: עֲנֵנוּ עֶזְרַת הַשְּׁבָטִים עֲנֵנוּ: עֲנֵנוּ קָשֶׁה
לִכְעוֹם עֲנֵנוּ: עֲנֵנוּ רַךְ לִרְצוֹת עֲנֵנוּ: עֲנֵנוּ עוֹנָה בְּעֵת צָרָה
עֲנֵנוּ: עֲנֵנוּ אָבִי יְתוֹמִים עֲנֵנוּ: עֲנֵנוּ דַּיָּן אַלְמָנוֹת עֲנֵנוּ:

מִי שֶׁעָנָה לְאַבְרָהָם אָבִינוּ בְּהַר הַמּוֹרִיָּה הוּא יַעֲנֵנוּ:
מִי שֶׁעָנָה לְיִצְחָק בְּנוֹ כְּשֶׁנֶּעֱקַד עַל גַּבֵּי הַמִּזְבֵּחַ הוּא יַעֲנֵנוּ:
מִי שֶׁעָנָה לְיַעֲקֹב בְּבֵית אֵל הוּא יַעֲנֵנוּ:
מִי שֶׁעָנָה לְיוֹסֵף בְּבֵית הָאֲסוּרִים הוּא יַעֲנֵנוּ:
מִי שֶׁעָנָה לַאֲבוֹתֵינוּ עַל יַם סוּף הוּא יַעֲנֵנוּ:
מִי שֶׁעָנָה לְמֹשֶׁה בְּחוֹרֵב הוּא יַעֲנֵנוּ:
מִי שֶׁעָנָה לְאַהֲרֹן בְּמַחְתָּה הוּא יַעֲנֵנוּ:
מִי שֶׁעָנָה לְפִנְחָס בְּקוּמוֹ מִתּוֹךְ הָעֵדָה הוּא יַעֲנֵנוּ:
מִי שֶׁעָנָה לִיהוֹשֻׁעַ בַּגִּלְגָּל הוּא יַעֲנֵנוּ:
מִי שֶׁעָנָה לִשְׁמוּאֵל בַּמִּצְפָּה הוּא יַעֲנֵנוּ:
מִי שֶׁעָנָה לְדָוִד וּשְׁלֹמֹה בְּנוֹ בִּירוּשָׁלָיִם הוּא יַעֲנֵנוּ:

answer us. Answer us, thou who art ever-existing, answer us. Answer us, thou who art good and beneficent, answer us, Answer us, thou who knowest our frailty, answer us. Answer us, thou who suppressest anger, answer us. Answer us, thou who art robed in righteousness, answer us. Answer us, O Supreme King of kings, answer us. Answer us, thou who art awful and exalted, answer us. Answer us, thou who forgivest and pardonest, answer us. Answer us, thou who answerest in a favourable time, answer us. Answer us, thou Redeemer and Deliverer, answer us. Answer us, thou who art just and upright, answer us. Answer us, thou who art near to all who call upon thee, answer us. Answer us, thou who art merciful and gracious, answer us. Answer us, thou who hearkenest unto the needy, answer us. Answer us, thou who art the support of the perfect, answer us. Answer us, O God of our fathers, answer us. Answer us, O God of Abraham, answer us. Answer us, O Fear of Isaac, answer us. Answer us, O Mighty One of Jacob, answer us. Answer us, thou Refuge of our mothers, answer us. Answer us, thou Help of the tribes, answer us. Answer us, thou who art slow to anger, answer us. Answer us, thou who art easily reconciled, answer us. Answer us, thou who answerest in time of sorrow, answer us. Answer us, thou Father of orphans, answer us. Answer us, thou Judge of widows, answer us.

He who answered our father Abraham on Mount Moriah, He shall answer us.
He who answered Isaac his son when he was bound on the altar, He shall answer us.
He who answered Jacob in Bethel, He shall answer us.
He who answered Joseph in the dungeon, He shall answer us.
He who answered our fathers at the Red Sea, He shall answer us.
He who answered Moses in Horeb, He shall answer us.
He who answered Aaron with the censer, He shall answer us.
He who answered Phineas when he rose from amongst the congregation, He shall answer us.
He who answered Joshua in Gilgal, He shall answer us.
He who answered Samuel in Mizpah, He shall answer us.
He who answered David and Solomon his son in Jerusalem, He shall answer us.

מִי שֶׁעָנָה לְאֵלְיָהוּ בְּהַר הַכַּרְמֶל הוּא יַעֲנֵנוּ:
מִי שֶׁעָנָה לֶאֱלִישָׁע בִּירִיחוֹ הוּא יַעֲנֵנוּ:
מִי שֶׁעָנָה לְיוֹנָה בִּמְעֵי הַדָּגָה הוּא יַעֲנֵנוּ:
מִי שֶׁעָנָה לְחִזְקִיָּהוּ בְּחָלְיוֹ הוּא יַעֲנֵנוּ:
מִי שֶׁעָנָה לַחֲנַנְיָה מִישָׁאֵל וַעֲזַרְיָה בְּתוֹךְ
כִּבְשַׁן הָאֵשׁ הוּא יַעֲנֵנוּ:
מִי שֶׁעָנָה לְדָנִיֵּאל בְּגוֹב הָאֲרָיוֹת הוּא יַעֲנֵנוּ:
מִי שֶׁעָנָה לְמָרְדְּכַי וְאֶסְתֵּר בְּשׁוּשַׁן הַבִּירָה הוּא יַעֲנֵנוּ:
מִי שֶׁעָנָה לְעֶזְרָא בַּגּוֹלָה הוּא יַעֲנֵנוּ:
מִי שֶׁעָנָה לְכָל הַצַּדִּיקִים וְהַחֲסִידִים
וְהַתְּמִימִים וְהַיְשָׁרִים הוּא יַעֲנֵנוּ:

רַחֲמָנָא דְּעָנֵי לַעֲנִיֵּי עֲנִינָא: רַחֲמָנָא דְּעָנֵי לְמַכְּיבֵי רוּחָא
עֲנִינָא: רַחֲמָנָא דְּעָנֵי לִתְבִירֵי לִבָּא עֲנִינָא: רַחֲמָנָא
עֲנִינָא: רַחֲמָנָא חוּם: רַחֲמָנָא פְּרוֹק: רַחֲמָנָא שֵׁזִיב:
רַחֲמָנָא רַחֵם עָלָן: הַשְׁתָּא בַּעֲגָלָא וּבִזְמַן קָרִיב:

The following verses are said aloud by the Reader, and repeated by the Congregation.

אָבִינוּ מַלְכֵּנוּ חָטָאנוּ לְפָנֶיךָ:
אָבִינוּ מַלְכֵּנוּ אֵין לָנוּ מֶלֶךְ אֶלָּא אָתָּה:
אָבִינוּ מַלְכֵּנוּ עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ:
אָבִינוּ מַלְכֵּנוּ חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה:
אָבִינוּ מַלְכֵּנוּ בַּטֵּל מֵעָלֵינוּ כָּל גְּזֵרוֹת קָשׁוֹת:

He who answered Elijah on Mount Carmel, He shall answer us.
He who answered Elisha in Jericho, He shall answer us.
He who answered Jonah in the belly of the fish, He shall answer us.
He who answered Hezekiah in his sickness, He shall answer us.
He who answered Hananiah, Mishael and Azariah in the midst of the fiery furnace, He shall answer us.
He who answered Daniel in the lions' den, He shall answer us.
He who answered Mordecai and Esther in Shushan the capital, He shall answer us.
He who answered Ezra in the captivity, He shall answer us.
He who answered all the righteous and pious, the perfect and the upright, He shall answer us.

O Merciful God, who answerest the poor, answer us. O Merciful God, who answerest the lowly in spirit, answer us. O Merciful God, who answerest the broken of heart, answer us. O Merciful God, answer us. O Merciful God, have compassion. O Merciful God, redeem. O Merciful God, save. O Merciful God, have pity upon us, now, speedily, and at a near time.

The following verses are said aloud by the Reader, and repeated by the Congregation.

Our Father, our King, we have sinned before thee.
Our Father, our King, we have no king beside thee.
Our Father, our King, deal with us according to thy Name.
Our Father, our King, renew unto us a happy year.
Our Father, our King, annul every severe decree concerning us.

אָבִינוּ מַלְכֵּנוּ בַּטֵּל מַחְשָׁבוֹת שׂוֹנְאֵינוּ׃
אָבִינוּ מַלְכֵּנוּ הָפֵר עֲצַת אוֹיְבֵינוּ׃
אָבִינוּ מַלְכֵּנוּ כַּלֵּה כָּל צָר וּמַשְׂטִין מֵעָלֵינוּ׃
אָבִינוּ מַלְכֵּנוּ סְתוֹם פִּיוֹת מַשְׂטִינֵינוּ וּמְקַטְרְגֵינוּ׃
אָבִינוּ מַלְכֵּנוּ כַּלֵּה דֶּבֶר וְחֶרֶב וְרָעָב וּשְׁבִי וּמַשְׁחִית
מִבְּנֵי בְרִיתֶךָ׃
אָבִינוּ מַלְכֵּנוּ מְנַע מַגֵּפָה מִנַּחֲלָתֶךָ׃
אָבִינוּ מַלְכֵּנוּ סְלַח וּמְחל לְכָל עֲוֹנוֹתֵינוּ׃
אָבִינוּ מַלְכֵּנוּ מְחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ מִנֶּגֶד עֵינֶיךָ׃
אָבִינוּ מַלְכֵּנוּ מְחוֹק בְּרַחֲמֶיךָ הָרַבִּים כָּל שִׁטְרֵי חוֹבוֹתֵינוּ׃
אָבִינוּ מַלְכֵּנוּ הַחֲזִירֵנוּ בִּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ׃
אָבִינוּ מַלְכֵּנוּ שְׁלַח רְפוּאָה שְׁלֵמָה לְחוֹלֵי עַמֶּךָ׃
אָבִינוּ מַלְכֵּנוּ קְרַע רוֹעַ גְּזַר דִּינֵנוּ׃
אָבִינוּ מַלְכֵּנוּ זָכְרֵנוּ בְּזִכָּרוֹן טוֹב לְפָנֶיךָ׃
אָבִינוּ מַלְכֵּנוּ כָּתְבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים׃
אָבִינוּ מַלְכֵּנוּ כָּתְבֵנוּ בְּסֵפֶר גְּאֻלָּה וִישׁוּעָה׃
אָבִינוּ מַלְכֵּנוּ כָּתְבֵנוּ בְּסֵפֶר פַּרְנָסָה וְכַלְכָּלָה׃
אָבִינוּ מַלְכֵּנוּ כָּתְבֵנוּ בְּסֵפֶר זְכִיּוֹת׃
אָבִינוּ מַלְכֵּנוּ כָּתְבֵנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה׃
אָבִינוּ מַלְכֵּנוּ הַצְמַח לָנוּ יְשׁוּעָה בְּקָרוֹב׃
אָבִינוּ מַלְכֵּנוּ הָרֵם קֶרֶן יִשְׂרָאֵל עַמֶּךָ׃
אָבִינוּ מַלְכֵּנוּ הָרֵם קֶרֶן מְשִׁיחֶךָ׃
אָבִינוּ מַלְכֵּנוּ מַלֵּא יָדֵינוּ מִבִּרְכוֹתֶיךָ׃
אָבִינוּ מַלְכֵּנוּ מַלֵּא אֲסָמֵינוּ שָׂבָע׃
אָבִינוּ מַלְכֵּנוּ שְׁמַע קוֹלֵנוּ חוּס וְרַחֵם עָלֵינוּ׃

Our Father, our King, annul the designs of those who hate us.

Our Father, our King, frustrate the counsel of our enemies.

Our Father, our King, cause every oppressor and adversary to vanish from us.

Our Father, our King, stay the mouths of our adversaries and of those who accuse us.

Our Father, our King, remove pestilence, sword, famine, captivity, destruction and plague, from the children of thy covenant.

Our Father, our King, hold back the plague from thine heritage.

Our Father, our King, forgive and pardon all our iniquities.

Our Father, our King, blot out, and cause our transgressions and sins to pass away from before thine eyes.

Our Father, our King, efface in thine abundant mercy all records of our guilt.

Our Father, our King, cause us to return unto thee in perfect repentance.

Our Father, our King, send perfect healing to the sick of thy people.

Our Father, our King, repeal the evil sentence of our judgment.

Our Father, our King, remember us with a good remembrance from before thee.

Our Father, our King, inscribe us in the book of happy life.

Our Father, our King, inscribe us in the book of redemption and salvation.

Our Father, our King, inscribe us in the book of sustenance and maintenance.

Our Father, our King, inscribe us in the book of merit.

Our Father, our King, inscribe us in the book of forgiveness and pardon.

Our Father, our King, cause salvation speedily to spring forth for us.

Our Father, our King, exalt the horn of Israel thy people.

Our Father, our King, exalt the horn of thine anointed.

Our Father, our King, fill our hands with thy blessings.

Our Father, our King, fill our storehouses with plenty.

Our Father, our King, hear our voice, have pity and compassion upon us.

אָבִינוּ מַלְכֵּנוּ כַּכֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ׃
אָבִינוּ מַלְכֵּנוּ פְּתַח שַׁעֲרֵי שָׁמַיִם לִתְפִלָּתֵנוּ׃
אָבִינוּ מַלְכֵּנוּ נָא אַל תְּשִׁיבֵנוּ רֵיקָם מִלְּפָנֶיךָ׃
אָבִינוּ מַלְכֵּנוּ זָכוֹר כִּי עָפָר אֲנָחְנוּ׃
אָבִינוּ מַלְכֵּנוּ תְּהֵא הַשָּׁעָה הַזֹּאת שְׁעַת רַחֲמִים וְעֵת רָצוֹן מִלְּפָנֶיךָ׃
אָבִינוּ מַלְכֵּנוּ חֲמוֹל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפְּינוּ׃
אָבִינוּ מַלְכֵּנוּ עֲשֵׂה לְמַעַן הֲרוּגִים עַל שֵׁם קָדְשֶׁךָ׃
אָבִינוּ מַלְכֵּנוּ עֲשֵׂה לְמַעַן טְבוּחִים עַל יִחוּדֶךָ׃
אָבִינוּ מַלְכֵּנוּ עֲשֵׂה לְמַעַן בָּאֵי בָאֵשׁ וּבַמַּיִם עַל קִדּוּשׁ שְׁמֶךָ׃
אָבִינוּ מַלְכֵּנוּ נְקוֹם לְעֵינֵינוּ נִקְמַת דַּם עֲבָדֶיךָ הַשָּׁפוּךְ׃
אָבִינוּ מַלְכֵּנוּ עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעֲנֵנוּ׃
אָבִינוּ מַלְכֵּנוּ עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ׃
אָבִינוּ מַלְכֵּנוּ עֲשֵׂה לְמַעַן רַחֲמֶיךָ הָרַבִּים׃
אָבִינוּ מַלְכֵּנוּ עֲשֵׂה לְמַעַן שִׁמְךָ הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא שֶׁנִּקְרָא עָלֵינוּ׃

The following verse is said silently:

אָבִינוּ מַלְכֵּנוּ חָנֵּנוּ וַעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה וָחֶסֶד וְהוֹשִׁיעֵנוּ׃

The Ark is closed.

Our Father, our King, accept our prayer in mercy and favour.
Our Father, our King, open the gates of heaven to our prayer.
Our Father, our King, O turn us not back empty from thy presence.
Our Father, our King, remember we are dust.
Our Father, our King, let this hour be an hour of mercy and a time of favour before thee.
Our Father, our King, have pity upon us, and upon our children and infants.
Our Father, our King, do it for the sake of those who were slain for thy holy Name.
Our Father, our King, do it for the sake of those who were slaughtered for thy Unity.
Our Father, our King, do it for the sake of those who went through fire and water for the sanctification of thy Name.
Our Father, our King, avenge before our eyes the blood of thy servants that hath been spilt.
Our Father, our King, do it for thy sake, if not for our sake.
Our Father, our King, do it for thy sake and save us.
Our Father, our King, do it for the sake of thine abundant mercies.
Our Father, our King, do it for the sake of thy great, mighty and awful Name, by which we are called.

The following verse is said silently :

Our Father, our King, be thou gracious unto us and answer us; for lo! we are destitute of works; deal thou with us in charity and loving-kindness, and save us.

The Ark is closed.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא׳ בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ׳
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוּ׳ אָמֵן׃

Cong. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא׃

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא׳ בְּרִיךְ הוּא׳ לְעֵלָּא וּלְעֵלָּא
מִן כָּל בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן
בְּעָלְמָא וְאִמְרוּ׳ אָמֵן׃

תִּתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל יִשְׂרָאֵל קֳדָם אֲבוּהוֹן
דִּי בִשְׁמַיָּא וְאִמְרוּ׳ אָמֵן׃

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל וְאִמְרוּ׳ אָמֵן׃

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל וְאִמְרוּ׳ אָמֵן׃

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית
שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה
שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם וְגֹרָלֵנוּ כְּכָל הֲמוֹנָם׃ וַאֲנַחְנוּ כּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ
בָּרוּךְ הוּא שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשַׁב יְקָרוֹ
בַּשָּׁמַיִם מִמַּעַל וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים׃ הוּא אֱלֹהֵינוּ
אַיִן עוֹד׳ אֱמֶת מַלְכֵּנוּ אֶפֶס זוּלָתוֹ כַּכָּתוּב בְּתוֹרָתוֹ וְיָדַעְתָּ
הַיּוֹם וַהֲשֵׁבֹתָ אֶל לְבָבֶךָ כִּי יְיָ הוּא הָאֱלֹהִים בַּשָּׁמַיִם
מִמַּעַל וְעַל הָאָרֶץ מִתָּחַת אֵין עוֹד׃

Magnified and sanctified be his great Name in the world which he hath created according to his will. May he establish his kingdom in your life-time and in your days, and in the life-time of all the house of Israel, speedily and at a near time; and say ye, Amen.

Cong. Let his great Name be blessed for ever and ever.

Blessed, praised and glorified, exalted, extolled and honoured, adored and lauded be the Name of the Holy One, blessed be he, beyond, yea, beyond all blessings and hymns, praises and songs, which are uttered in the world; and say ye, Amen.

May the prayers and supplications of the whole house of Israel be accepted in the presence of their Father who is in heaven; and say ye, Amen.

May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

May he who maketh peace in his high places, make peace for us and for all Israel; and say ye, Amen.

It behoveth us to praise the Lord of all, to ascribe greatness to him who formed the world in the beginning; that he hath not made us like the nations of other lands, and hath not placed us like other families of the earth, that he hath not given unto us a portion as unto them, nor a lot as unto all their multitude; for we bend the knee and prostrate ourselves and make acknowledgment before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the abode of whose glory is in the heavens above, and the dwelling of whose majesty is upon the loftiest heights. He is our God, there is none else: in truth he is our King, there is none beside him, as it is written in his Law, Know therefore this day, and lay it to thine heart, that the Lord he is God in heaven above and upon the earth beneath, there is none else.

עַל כֵּן נְקַוֶּה לְךָ יְיָ אֱלֹהֵינוּ לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת עֻזֶּךָ לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן· לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי· וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בִשְׁמֶךָ לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אָרֶץ· יַכִּירוּ וְיֵדְעוּ כָּל יוֹשְׁבֵי תֵבֵל· כִּי לְךָ תִכְרַע כָּל בֶּרֶךְ תִּשָּׁבַע כָּל לָשׁוֹן: לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וְיִפֹּלוּ· וְלִכְבוֹד שִׁמְךָ יְקָר יִתֵּנוּ· וְיַקַּבְּלוּ כֻלָּם אֶת עוֹל מַלְכוּתֶךָ· וְתִמְלוֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד· כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא וּלְעוֹלְמֵי עַד תִּמְלוֹךְ בְּכָבוֹד: כַּכָּתוּב בְּתוֹרָתֶךָ יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד: וְנֶאֱמַר וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד:

Mourners' קדיש.

Mourner. יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא· בְּעָלְמָא דִי בְרָא כִרְעוּתֵהּ· וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוּ· אָמֵן:

Cong. and Mourner. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

Mourner. יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא· בְּרִיךְ הוּא· לְעֵלָּא וּלְעֵלָּא מִן כָּל בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא וְאִמְרוּ· אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ· אָמֵן:

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ· אָמֵן:

Therefore we hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols shall be utterly cut off; when the world shall be set under the kingdom of the Almighty, and all the children of flesh shall call upon thy Name, when thou wilt turn unto thyself all the wicked of the earth. All the inhabitants of the world shall know and acknowledge that unto thee every knee must bend, every tongue must swear. Before thee, O Lord our God, shall they kneel and fall, and they shall give honour unto thy glorious Name; they shall all accept the yoke of thy kingdom, and over them thou wilt speedily reign for ever and ever. For the Kingdom is thine, and to all eternity wilt thou reign in glory, as it is written in thy Law, The Lord shall reign for ever and ever. And it is said, The Lord shall be King over all the earth; in that day shall the Lord be One, and his Name One.

Mourners' Kaddish.

Mourner. Magnified and sanctified be his great Name in the world which he hath created according to his will. May he establish his kingdom in your life-time and in your days, and in the life-time of all the house of Israel, speedily and at a near time; and say ye, Amen.

Cong. and Mourner. Let his great Name be blessed for ever and ever.

Mourner. Blessed, praised and glorified, exalted, extolled and honoured, adored and lauded, be the Name of the Holy One, blessed be he, beyond, yea, beyond all blessings and hymns, praises and songs, which are uttered in the world; and say ye, Amen.

May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

May he who maketh peace in his high places, make peace for us and for all Israel; and say ye, Amen.

שיר היחוד ליום שני

The verses of this and the following Hymns are said by the Reader and Congregation alternately.

וַאֲנִי עַבְדְּךָ בֶּן אֲמָתֶךָ׃ אֲדַבֵּר אֲמַלֵּל גְּבוּרוֹתֶיךָ׃
דַּרְכֵי שִׁבְחֶךָ קְצָתָם אֲסַפֵּרָה׃ מַעֲשֶׂיךָ מַה נּוֹרָא אוֹמְרָה׃
אֵין אֵלֶיךָ עֲרוֹךְ בַּסֵּפֶר׃ אַגִּידָה עָצְמוּ מִסַּפֵּר׃
חֵקֶר אֱלוֹהַ לֹא יִמָּצֵא׃ וְתַכְלִית שַׁדַּי לֹא תִקָּצֶה׃
וְלִתְבוּנָתוֹ הֲלֹא אֵין חֵקֶר׃ וּמִסְפַּר שָׁנָיו לֹא יֵחָקֵר׃
וְגַם אֵין מִסְפָּר לִנְדוּדֶיךָ׃ בְּצִבְאוֹתֶיךָ אוֹת כְּבוֹדֶךָ׃
אֵיזוֹ עַיִן אֲשֶׁר תְּעִידֶךָ׃ וְחַי לֹא רָאָה פְּנֵי כְבוֹדֶךָ׃
נָבוֹן וְחָכָם הֵן לֹא יֵדָע׃ וְאֵיךְ אֶעֱרוֹךְ עַל אֲשֶׁר לֹא אֵדָע׃
וְאִם יֹאמַר אִישׁ עַד תַּכְלִיתוֹ׃ אֶעֱרוֹךְ אֵלָיו וּבְמַתְכֻּנְתּוֹ׃
אָבֹא וְאֶמְצָא תַכְלִית שִׁבְחוֹ׃ לֹא נֶאֱמְנָה אֶת אֵל רוּחוֹ׃
וְבָלַע כִּי לֹא יֵדַע עֶרְכּוֹ׃ אַחֲרִית פִּידוּ רֵאשִׁית דַּרְכּוֹ׃
וְעִמְּדִי לֹא כֵן אָנְכִי׃ וּפִי לֹא אֶתֵּן לַחֲטוֹא וְחִכִּי׃
אֲסַפְּרָה לְאַחַי קְצוֹת דַּרְכֵי אֵל׃ וּלְיִשְׂרָאֵל מַה פָּעַל אֵל׃
כַּכָּתוּב אִמְרוּ לֵאלֹהִים׃ מַה נּוֹרָא מַעֲשֶׂיךָ אֱלֹהִים׃
וְאָמַרְתָּ עִם זוּ יָצַרְתִּי׃ לִי׃ יִסַּפְּרוּ שְׁמִי וּתְהִלָּתִי׃
בְּמִצְרַיִם שָׁמְתִּי עֲלִילוֹתַי׃ לְמַעַן תְּסַפֵּר אֶת אוֹתוֹתַי׃
וַאֲנִי עַבְדְּךָ עַל כֵּן אֲסַפֵּר׃ כַּאֲשֶׁר אֶדְרוֹשׁ מֵעַל סֻפָּר׃
תְּהַלֵּל נַפְשִׁי כְּחַ מַעֲשֶׂיךָ׃ וְכָל קְרָבַי אֶת שֵׁם קָדְשֶׁךָ׃

HYMN OF UNITY FOR THE SECOND DAY

(SUNDAY EVENING)

The verses of this and the following hymns are said by the Reader and Congregation alternately.

I, THY servant, the son of thine handmaid, I will speak, I will tell of thy might.

I will declare but the uttermost border of the ways of thy praise; I will say how tremendous are thy works.

Thy praises cannot be set forth in a book; if I would declare them, they would be beyond my power to tell.

The secret of God cannot be found, and the perfection of the Almighty cannot be limited.

Is there any searching out his understanding? and can the number of his years be discovered?

There is no number to thy troops; in thine hosts is the sign of thy glory.

Where is the eye that shall testify of thee? for none living hath seen the face of thy glory.

The understanding and the wise—lo! they know not; how then can I set forth that whereof I have no knowledge?

If a man should say: "I will prepare meet praise unto him, yea, unto the full measure thereof;

I will come and I will discover the perfection of his praise," verily his spirit is not steadfast with God.

He would be confounded, for he knoweth not the estimation thereof; when he hath exhausted the words of his mouth, he hath told but the beginning of God's way.

It is not thus with me; I will not suffer my mouth and my lips to sin.

I will declare unto my brethren but a part of God's ways, and unto Israel what God hath wrought.

As it is written: "Say ye unto God, How terrible are thy works, O God!"

And thou hast said: "This people which I formed for myself shall declare my name and my praise.

In Egypt I performed my wonders in order that thou shouldst declare my signs."

Therefore I, thy servant, will declare that which I may seek out of the Book.

My soul shall praise the might of thy works, and all that is within me thy holy Name;

וַאֲבָרֶכְכָה בְּכָל עִנְיָנַי· וּבְכָל לִבִּי אוֹדֶה אֶת אֲדָנָי׃
גַּם בִּגְרוֹנִי רוֹמְמוֹתֶיךָ· וְאֶת פִּי אֲמַלֵּא תְּהִלָּתֶךָ׃
כִּי פִּי יַגִּיד תְּהִלָּתֶךָ· כָּל הַיּוֹם אֶת תִּפְאַרְתֶּךָ׃
וְאִמְרָה נָא עֲוִוז נוֹרָאוֹתֶיךָ· וְאָשִׂיחָה דִּבְרֵי נִפְלְאוֹתֶיךָ׃
וַאֲזִכִּיר טוּבְךָ וְצִדְקוֹתֶיךָ· חֲסָדֶיךָ וּגְבוּרוֹתֶיךָ׃
יָדַעְתִּי כִּי גָדוֹל אַתָּה· עַל כָּל אֱלֹהִים מְאֹד נֶעְלֵיתָ׃
הֵן לְעוֹבְדֵיהֶם נְמוּל אֵין מְשִׁיבִים· וְלָמָּה לָהֶם הֲמָה מַטִּיבִים׃
וּבְעֵת צָרָה אָז יִתְפַּלְלוּ· וְלֹא יַעֲנוּם כִּי לֹא יוֹעִילוּ׃
דּוֹרְשִׁים בְּכָל לֵב לְרוּחַ אֵין בּוֹ· וְקָרוֹב יְיָ אֶל עַם קְרוֹבוֹ׃
כִּי כָל אֱלֹהֵי הָעַמִּים הֵם· אֱלִילִים אִלְּמִים רוּחַ אֵין בָּהֶם׃
הַיּוֹצֵר כֹּל הוּא אֱלֹהֵינוּ· הוּא עָשָׂנוּ וְלוֹ לְבַד אֲנָחְנוּ׃
עַם מַרְעִיתוֹ וְצֹאן יָדוֹ· נְבָרֵךְ שְׁמוֹ כִּי לְעוֹלָם חַסְדּוֹ׃
בַּצַּר לָנוּ מְאֹד נִמְצָאתָ· כִּי דוֹרְשֶׁיךָ לֹא עָזַבְתָּ׃
וְתָמִיד בְּפִינוּ תְּהִלָּתֶךָ· וּמְהַלְלִים לְשֵׁם תִּפְאַרְתֶּךָ׃
עֵד אַתָּה בְּךָ וּבְכִבּוּדֶךָ· וּמְשָׁרְתֶיךָ אַף עֲבָדֶיךָ׃
אֲשֶׁר כְּבוֹדְךָ מְלֹא כָל הָאָרֶץ· וּכְבוֹדְךָ עַל כָּל הָאָרֶץ׃
וַאֲבוֹתֵינוּ בָּחַרְתָּ אוֹתָךְ· לְבַדְּךָ לַעֲבוֹד וְאֵין לְזָר אִתָּךְ׃
גַּם אֲנַחְנוּ אוֹתְךָ לְבַדֶּךָ· נַעֲבוֹד כְּבֵן אָב וּנְכַבְּדֶךָ׃
וְהִנָּנוּ עַל יִחוּדֶךָ· יוֹמָם וָלַיְלָה עֲדֶיךָ׃
בְּפִי כֻלָּנוּ וּבִלְבָבֵנוּ· שָׁאַתָּה לְבַדְּךָ אֱלֹהֵינוּ׃
אֱלֹהֵינוּ אַתָּה עַל יִחוּדֶךָ· עֵדִים אֲנַחְנוּ וַעֲבָדֶיךָ׃
אֵין תְּחִלָּה אֶל רֵאשִׁיתֶךָ· וְאֵין קֵץ וְתִכְלָה לְאַחֲרִיתֶךָ׃
רִאשׁוֹן וְאַחֲרוֹן מִבְּלִי רֵאשִׁית· וּמִבְּלִי אַחֲרִית וְאֵין לֵב
לְהָשִׁית׃
אֵין קֵצֶה אֶל גְּבוּלֶךָ· וְאֵין סוֹף לְעֹמֶק מִדּוֹתֶיךָ׃

And I will bless thee in all my thoughts, and with my whole heart I will thank the Lord.

Yea, my throat and my mouth will I fill with thine exaltation and thy praise.

For my mouth shall declare thy praise, and thy glory all the day.

I will say, how mighty are thy terrible deeds ; and I will meditate on the words which tell of thy wonders.

I will make mention of thy goodness and thy righteous deeds ; thy mercies and thy might.

I know that thou art great, that thou art very great above all gods.

For these give no reward unto them that serve them ; wherefore then do they honour them ?

In the time of trouble, then they pray ; but they answer not, nor can they profit them.

They seek with all their heart that which hath no spirit ; but the Lord is nigh unto the people near unto him.

For all the gods of the heathen are dumb idols ; there is no spirit in them.

He who hath formed all, he is our God ; he made us, and unto him alone do we belong,

People of his pasture and sheep of his hand ; we will bless his Name, for his mercy endureth for ever.

In our distress thou art verily found of us, for thou forsakest not them that seek thee.

And continually is thy praise in our mouth, praises unto thy glorious Name.

Thou art witness of thyself and of thy glory ; yea, also thy ministering angels and thy servants,

That thy glory is the fulness of the whole earth, and that thy glory is over all the earth.

Our fathers chose thee alone to serve, and no strange god beside thee.

We also will serve thee alone, and, as a son his father, will we honour thee.

Behold us, thy witnesses by day and by night, to declare thy unity.

Yea, all of us declare from our heart that thou alone art our God.

Thou art our God ; we are witnesses to thy unity, we thy servants.

There is no beginning to thine existence, neither is there any limit or end to thy being ;

First and last, without beginning and without end ; no heart can conceive it.

There is no limit to thine exaltation, and there is no fathoming the depth of thine attributes.

אֵין לְךָ סוֹבֵב וְאֵין לְךָ פֵּאָה׃ עַל כֵּן אוֹתְךָ חַי לֹא רָאָה׃
אֵין צַד וָצֶלַע יַצְלִיעוּךָ׃ וְרֹחַב וְאֹרֶךְ לֹא יַמְצִיעוּךָ׃
אֵין פֵּאָה לִסְבִיבוֹתֶיךָ׃ וְאֵין תָּוֶךְ מַבְדִּיל בֵּינוֹתֶיךָ׃
אֵין חָכְמָה אֲשֶׁר תֵּדָעֶךָ׃ וְאֵין מַדָּע אֲשֶׁר יַגִּיעֶךָ׃
וְלֹא יַשִּׂיג אוֹתְךָ כָּל מַדָּע׃ וְאֵין שֵׂכֶל אֲשֶׁר יָבִין וְיֵדָע׃
מִמְּךָ מְאוּמָה וְאֵיכָה אַתָּה׃ וְאֵיךְ בְּלִי מְאוּמָה כֹּל בָּרָאתָ׃

There is no boundary unto thee nor any limit ; wherefore none living hath seen thee.

Surface and side do not enclose thee ; to thee neither breadth nor length nor depth can be ascribed.

There is no confine that can encompass thee, neither is space contained within thee.

There is no wisdom that can know thee, and no knowledge that can approach thee ;

For naught of it can reach unto thee, and there is no intelligence that can understand and know

Aught of thee whatsoever, or how, from nothing, thou hast created all.

שיר היחוד ליום רביעי

אָרוֹמֵם אֱלֹהַי אָבִי וְאֵלִי· אַנְוֶה אֱלֹהַי צוּרִי וְגוֹאֵלִי׃
אֲיַחֵד אֱלֹהַי הַשָּׁמַיִם· וְהָאָרֶץ בְּכָל יוֹם פְּעָמָיִם׃
אֵל חַי אֶחָד הוּא בָּרָאָנוּ· אֲבִיר יַעֲקֹב אָב לְכֻלָּנוּ׃
אֲדוֹנֵנוּ אֲדוֹן כָּל הָאָרֶץ· מָה אַדִּיר שִׁמְךָ בְּכָל הָאָרֶץ׃
אֵין כָּאֵל אֵשׁ אוֹכְלָה וְקַנָּא· לְעוֹלָם יְיָ אֱמֶת אֵל אֱמוּנָה׃
אוֹרִי וְיִשְׁעִי מָעוֹז חַיָּי· עָלָיו תְּלוּיִם כָּל מַאֲוַיָּי׃
אֱלֹהִים אֱמֶת הוּא אֱלֹהִים חַיִּים· לֹא יָכִילוּ וַעֲמוֹ גּוֹיִם וְאִיִּים׃
אַדִּיר וְאַמִּיץ כֹּחַ וְרַב אוֹנִים· אֱלֹהֵי הָאֱלֹהִים וַאֲדֹנֵי הָאֲדֹנִים׃
אֱלֹהַי עוֹשִׂי אִישִׁי וּבוֹעֲלִי· אַלּוּף נָעוֹרַי שׁוֹמְרִי וְצִלִּי׃
בּוֹרֵא כֹּל וְיִשְׂרָאֵל גּוֹאֵל· בָּרוּךְ אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל׃
בּוֹרֵא רוּחַ הָרִים יוֹצֵר· מִמְּךָ מְזִמָּה לֹא יִבָּצֵר׃
גֵּאֶה מֵשִׁיב גְּמוּל עַל גֵּאִים· עַל הָרָמִים וְעַל הַנִּשָּׂאִים׃
גִּבּוֹר בְּקוּמוֹ לַעֲרוֹץ בְּעֶבְרָה· מֵהֲדַר גְּאוֹנוֹ מִי לֹא יִירָא׃
גָּבְהַּ כָּל אֲשֶׁר תַּחְתָּיו נוּשָּׂא· וּגְדֹל כֹּחַ גְּדֻלּוֹת עוֹשֶׂה׃
גָּדוֹל הוּא וּשְׁמוֹ בִּגְבוּרָה· אַרְיֵה שָׁאַג מִי לֹא יִירָא׃
הוֹדִי דָּגוּל הוּא מֵרְכָּבָה· אֵל נַעֲרָץ בְּסוֹד קְדוֹשִׁים רַבָּה׃
דַּיָּן יְתִיב כְּעַתִּיק יוֹמִין· וּצְבָאוֹ עַל שְׂמֹאל וְעַל יָמִין׃
הַדָּרוֹ וְהוֹדוֹ עַל בְּנֵי עֲבָדָיו· הָדוּר הָדָר הוּא לְכָל חֲסִידָיו׃
הוּא אֵל אֱלֹהֵי הָרוּחוֹת לְכָל· בָּשָׂר· שׁוֹמֵעַ תְּפִלָּה מִכֹּל׃
וַהֲאִי וָתִיק יוֹדֵעַ וָעֵד· יְיָ יִמְלֹךְ לְעֹלָם וָעֶד׃

HYMN OF UNITY FOR THE FOURTH DAY

(Tuesday Evening)

I will extol the God of my father and my God ; yea, I will praise my God, my Rock and my Redeemer.
Twice will I proclaim every day the Unity of the God of heaven and earth.
The one living God, he created us ; the Mighty One of Israel, Father to us all.
Our Lord, Lord of all the earth ; how glorious is thy Name in all the earth !
There is none like God, a devouring fire and jealous. The Lord is true for ever, he is the faithful God,
My Light and my Salvation, the Stronghold of my life ; all my desires centre in him.
He is the God of truth, the living God ; the nations and the isles cannot endure his wrath,
Glorious and mighty in strength, and great in power ; God of gods and Lord of lords.
God is my Maker, my Beloved and my Lord, Guide of my youth, my Guardian and my Refuge,
Creator of all and Redeemer of Israel ; blessed be God, the God of Israel.
Creator of the wind, former of the mountains, from thee no design is withheld.
The exalted One will render a reward unto the proud, unto the lofty, and those who are lifted up.
He is mighty when he ariseth to strike terror with his wrath ; at the glory of his majesty who shall not be afraid ?
He is most high, he beareth up all that is under him ; and, great in strength, he doeth great deeds.
He is great and his Name is mighty ; if a lion roar who is not afraid ?
My Beloved is the chiefest among ten thousand ; a God very terrible in the council of the holy ones.
He sitteth to judge as the Ancient of Days ; his host is upon the left hand and upon the right.
His honour and his majesty are upon the children of his servants ; he is honoured by all his saints.
He is God, God of the spirits of all flesh ; he hearkeneth unto the prayer of all.
True and perfect, he knoweth and beareth witness ; the Lord shall reign for ever and ever,
Who is the sword of our excellency[1] to fight our battles.

[1] Deut., xxxiii, 29.

וַאֲשֶׁר חֶרֶב נַאֲוָתֵנוּ· לְהִלָּחֵם מִלְחַמְתֵּנוּ׃
זוֹכֵר לְעוֹלָם בְּרִית רִאשׁוֹנִים· כְּיוֹם אֶתְמוֹל לוֹ אֶלֶף שָׁנִים׃
זֶה אֱלֹהֵינוּ וְלוֹ קִוִּינוּ· וְזִמְרַת יָהּ הוּא יִשְׁעֵנוּ׃
חֵלֶק יַעֲקֹב יוֹצֵר הַכֹּל· חַנּוּן יְיָ וְחָסִיד בַּכֹּל׃
חַי לְעוֹלָם יְיָ חֶלְקִי· חֲכַם הָרָזִים יְיָ חִזְקִי׃
טוֹב וּמֵטִיב הַמְלַמֵּד דֵּעָה· טְהוֹר עֵינַיִם מֵרְאוֹת בְּרָעָה׃
יָשָׁר יְיָ וְיָשָׁר דְּבָרוֹ· יְדִידֵי יְדִידוּת מִשְׁכְּנוֹת דְּבִירוֹ׃
יוֹעֵץ וְגוֹזֵר וּמִי יְפִירֶנָּה· וַחֲתוּף וְיִפְעַל וּמִי יְשִׁיבֶנָּה׃
יָפֶה דוֹדִי· יָפְיוֹ וְטוּבוֹ· יְרָאוּ וְיֶחֱזוּ צִיּוֹן בְּשׁוּבוֹ׃
כְּגִבּוֹר יֵצֵא כְּאִישׁ מִלְחָמוֹת· יָעִיר קִנְאָה לַעֲשׂוֹת נְקָמוֹת׃
כְּנֶשֶׁר עַל כַּנְפֵי נְשָׁרִים· נָשָׂא עֲבָדָיו וְיָשֶׁר הֲדוּרִים׃
כְּדוֹב שַׁכּוֹל וּכְנָמֵר שַׁחַל· כְּרָקֵב וּכְעָשׁ וְרוּחוֹ כַּנָּחַל׃
כְּדוֹב שַׁכּוֹל וּכְנָמֵר שׁוֹקֵד· דְּבָרוֹ לַעֲשׂוֹת כְּמַכֶּל שָׁקֵד׃
כַּבִּיר כְּחַ לֵב כְּמוֹ שַׁחַל· כְּלָבִיא וְכַאֲרִי וְרוּחוֹ כַּנָּחַל׃
כְּאֶרֶז בָּחוּר בִּגְדֻלָּתוֹ· כִּבְרוֹשׁ רַעֲנָן עִנְוָתָנוּתוֹ׃
כְּתַפּוּחַ בְּרֵיחוֹ עִוּז אַהֲבָתוֹ· עַל יִשְׂרָאֵל נַאֲוָתוֹ׃
כְּתַפּוּחַ בַּעֲצֵי הַיַּעַר· כֵּן דּוֹדִי עִם יוֹשְׁבֵי שָׁעַר׃
כַּבִּיר כְּחַ לְמַרְגִּיזֵי אֵל· נוֹקֵם· וְכַסֵּל הוּא לְיִשְׂרָאֵל׃
כּוֹסִי מָנָת חֶלְקִי וְגוֹרָלִי· אֲנִי לְדוֹדִי נַחֲלָה וְדוֹדִי לִי׃
כְּבוֹדִי יְיָ לֹא אֲמִירֶנּוּ· הֶאֱמַרְנוּהוּ וְהֶאֱמִירָנוּ׃
כְּאַרְיֵה יִשְׁאַג וְכַכְּפִיר יִנְהָם· אַל יִדְיֶה כְּגֶר וּכְאִישׁ נִדְהָם׃
כְּרוֹעֶה אֲשֶׁר לֹא יוּכַל· צֹאנוֹ לְהַצִּיל וְהָיָה לְמַאֲכָל׃
כְּגִבּוֹר אֵין אֵיָל וּכְאוֹרֵחַ· נָם וּבוֹרֵחַ מַר צוֹרֵחַ׃
כְּאַרְיֵה מַשְׁחִית וְכִכְפִיר לְעֻבָּיו· כְּרָקֵב גַּם כְּעָשׁ לְאוֹיְבָיו׃
כַּבִּיר כְּחַ כְּשָׁמִיר וְשַׁיִת· וְלֹא יַשְׁאִיר כְּנוֹקֵף זַיִת׃

He remembereth for ever the covenant of the ancestors ; a thousand years are with him but as yesterday.
This is our God, in him we hope ; the Lord is our song, he will save us.
The portion of Jacob, the Former of all, the Lord is merciful and gracious unto all.
The Lord who liveth for ever is my portion ; the Lord, wise in secret things, is my strength.
Good and beneficent is he that teacheth knowledge ; too pure of sight to look upon evil.
Upright is the Lord and upright his word ; most lovely are his holy tabernacles.
He counselleth and decreeth, who can frustrate it ? he worketh suddenly, who shall undo it ?
My Beloved is fair ; they shall see and behold his beauty and his excellence when he returneth unto Zion.
Like a mighty man he shall go forth, like a man of war ; he shall arouse his anger to do vengeance.
Like an eagle on eagles' wings he carried his servants, and he made the rugged places plain.
Like a bear bereaved, like a fierce leopard, like destruction, and like the moth ; his spirit also is as a torrent.
Like a bear bereaved, like a leopard will he hasten, and as the rod of an almond tree,[1] to perform his word.
Mighty in power as a leopard ; like a lioness and a lion ; his spirit also is like a torrent.
Like a choice cedar is his greatness ; yet he is gentle as the green fir tree.
Like the fragrance of an apple tree is the strength of his love ; his majesty is over Israel.
Like an apple tree among the trees of the forest, thus is my beloved among those who sit in the gate.
Mighty in power, he taketh vengeance on them that provoke him ; but he is like the dew unto Israel.
My cup, the portion of mine inheritance, and my lot ; I am the heritage of my Beloved, and my Beloved is mine.
The Lord is my glory, I will not turn from him ; he hath plighted troth unto us, and we have plighted troth unto him.
Like a lion he will rage, and roar like a young lion ; he will not be like a stranger, like a man astonied ;
Like a shepherd who is unable to deliver his flock, so they become a prey ;
Like a mighty man whose strength is gone ; nor like a wayfarer that fleeth and hasteth away lamenting bitterly.
He will be like a ravening lion, like a strong lion, unto them that forsake him ; like destruction, even like the moth, unto his enemies.
Of mighty strength, he will destroy them like the thorn and the briar ; he shall not leave aught of them, even as when the olive tree is shaken.

[1] Num. xvii. 8 ; Jer. i. 11.

כְּשָׁמִיר וָשַׁיִת צָרִים יְמַגֵּן· כְּצִפֳּרִים עָפוֹת לְעִירוֹ יָגֵן׃
כְּגִשְׁמֵי נְדָבָה לָנוּ יָבֹא· כְּמַלְקוֹשׁ וְכַטַּל לַדְּבֵקִים בּוֹ׃
כְּנֶשֶׁר יְרַחֵף עַל גּוֹזָלָיו· וּבְצֵל כְּנָפָיו יֶחֱסוּ מְיַחֲלָיו׃
כְּצִפֳּרִים עַל עִירוֹ יָגֵן· וּבְצֵל כְּנָפָיו רְנָנוֹת נְגַגֵּן׃
לְבַדּוֹ הוּא וְנִפְלָאוֹת גְּדוֹלוֹת· עוֹשֶׂה· אֵל נוֹרָא עֲלִילוֹת׃
לִצְבִי וְעֹפֶר דּוֹמֶה דוֹדִי· כִּי יְקַדְּמֵנִי אֱלֹהֵי חַסְדִּי׃
לִפְנֵי עַמּוֹ יְיַשֵּׁר הֲדוּרִים· וְיַנְשֵׁאֵם עַל כַּנְפֵי נְשָׁרִים׃
לְעוֹלָם חֶלְקִי הוּא וְצוּר לִבָּבִי· כְּלָה שְׁאֵרִי לְךָ וּלְבָבִי׃
לְבַדּוֹ יְיָ הוּא וְנִפְלָאוֹת· גְּדוֹלוֹת עוֹשֶׂה וְרַב נוֹרָאוֹת׃
מָקוֹם אַתָּה לְעוֹלָמֶךָ· וְאֵין יוֹדֵעַ אֶת מְקוֹמֶךָ׃
מוֹרְאִי אֵל רוֹעִי וְיוֹצְרִי· צוּר יְלָדַנִי מְחוֹלְלִי וְצוּרִי׃
מָרוֹם וּמָעוֹז הוּא לִי וּמַחְסִי· מְגַדֵּל עוֹז שֵׁם יְיָ מְנוּסִי׃
מֶלֶךְ יַעֲקֹב מְשֻׂגָּב לָנוּ· הוּא מְחוֹקְקֵנוּ וּמוֹשִׁיעֵנוּ׃
מְגִדּוֹל יְשׁוּעוֹת מְשִׁיעָן יְהִי לִי· מִבְטַח אֱלֹהִים יְיָ חֵילִי׃
מוֹשֵׁל עוֹלָם מַלְכוּתְךָ· בְּכָל דּוֹר וָדוֹר מֶמְשַׁלְתֶּךָ׃
מִי יִתֶּנְךָ כְּאָח לִי לְצָרָה· הוֹשַׁע יְיָ כִּי יָדְךָ לֹא קָצְרָה׃
מְקוֹר חַיִּים מִקְוֵה יִשְׂרָאֵל· לֹא אֶעֱוֹב כִּי מָעֻוִּי אֵל׃
מָגֵן יִשְׁעִי וְחֶרֶב גַּאֲוָתִי· לְשִׁמְךָ וּלְזִכְרְךָ נֶפֶשׁ תַּאֲוָתִי׃
מָגֵן הוּא לְכֹל הַחוֹסִים בּוֹ· אַשְׁרֵי אָדָם אֲשֶׁר עֹז לוֹ בּוֹ׃
נָבָר וְנָעִים נָאוֹר וְנוֹרָא· נֶאְדָּר וְנֶאְזָר שְׁמוֹ בִּגְבוּרָה׃
נֶאֱמָן נֵצַח יִשְׂרָאֵל וְגוֹאֲלוֹ· לֹא יְשַׁקֵּר אַשְׁרֵי כָּל חוֹכֵי לוֹ׃
נֵצַח יְשָׁרוּן הָאֵל הַנֶּאֱמָן· מֵאֱלָהָיו יְהוּדָה לֹא אַלְמָן׃
נִפְלָא עַל כָּל הַנִּפְלָאִים· וּמִתְנַשֵּׂא עַל כָּל הַנִּשָּׂאִים׃
נִקְדָּשׁ וְנַעֲרִץ אֱלֹהֵי קְדוּשִׁי· נָכוֹן וְנִשְׂגָּב יְיָ נַפְשִׁי׃
נוֹקֵם וְנוֹטֵר וּבַעַל חֵמָה· לְצָרָיו לְאוֹיְבָיו אִישׁ מִלְחָמָה׃

Like the thorn and briar, he will consume his enemies; like winged birds, he will fly to shield his city.

Like welcome rain, he will come unto us; like the latter rain, and like dew, to those that cleave unto him.

Like the eagle hovereth over its young, so in the shadow of his wings all those who trust in him will find shelter.

Like birds, he will protect his city; and in the shadow of his wings we will sing joyful songs.

The Lord alone worketh great wonders, God, awful in deeds.

My Beloved is like the hart and the young roe; my God of mercy goeth before me.

Before his people he will make the rugged places plain; he will bear them upon eagles' wings.

The Lord is my portion for ever, and the Rock of my heart; my flesh and my heart pine for him.

The Lord alone worketh great wonders, and he is great in terrible deeds.

Thou art the place of thy world; and no one knoweth thy place.

God is my fear, my shepherd and my former; the Rock who bore me and brought me forth; yea, he is my Rock.

He is a high place and a stronghold unto me, and my shelter; a tower of strength is the Name of the Lord my Refuge.

The King of Jacob is a high tower unto us; he is our law-giver and our Saviour.

A tower of salvation and a support he shall be unto me; God is my trust, the Lord is my strength.

Thy kingdom is an everlasting dominion; thy rule is throughout all generations.

O that thou wert as my brother in my distress! Save, O Lord, for thy hand is not waxen short.

Fountain of life, Hope of Israel, I will not forsake him; for God is my strength.

Shield of my salvation and sword of excellence, the soul longeth for thy Name and the remembrance of thee.

He is a shield unto all that trust in him; happy is the man whose strength is in him.

Pure and gracious, radiant and awful; his Name is glorious and girt with might.

He is faithful, the strength of Israel and his deliverer; he lieth not; happy are all that trust in him.

The strength of Jeshurun, the faithful God; Judah is not forsaken of his God.

Wonderful is he above all wonders, exalted above all that are exalted.

My holy God is sanctified and feared; abiding and exalted is the Lord, my banner.

He avengeth and keepeth anger: he is Lord of wrath against them that vex him, a man of war unto his enemies.

נֶרִי יְיָ בְּהִלּוֹ נֵרוֹ· עֲלֵי רֹאשִׁי· וְנֵר לְרַגְלִי דְּבָרוֹ׃
סוֹמֵךְ וְסוֹעֵד יְיָ סַלְעִי· סוֹבֵל וְסוֹלֵחַ וְנוֹשֵׂא פִּשְׁעִי׃
סָהֲדִי יְיָ סַלְעִי וְסִתְרִי· סוֹלֵחַ וְסוֹבֵל סַעֲדִי וְסִבְרִי׃
סַלְּעֵנוּ יְיָ וּמְצוּדָתֵנוּ· עֶזְרָתֵנוּ וּמְפַלְּטֵנוּ׃
עִזּוּז וְגִבּוֹר עָזִּי וְעֻזְּרִי· עֶלְיוֹן עֹז לִי אַל יְהִי עָרִי׃
עִיר וְקַדִּישׁ שֵׁת סְבִיבָיו סֵתֶר· אָכֵן אַתָּה אֵל מִסְתַּתֵּר׃
עֵד מְמַהֵר לְשַׁלֵּם גְּמוּל לְאוֹיְבָיו· שׁוֹמֵר הַבְּרִית וְהַחֶסֶד
לְאוֹהֲבָיו׃
פָּדָה אֶת אַבְרָהָם יְדִידוֹ· הוּא יִפְדֶּה אֶת יִשְׂרָאֵל עַבְדּוֹ׃
פַּחַד יִצְחָק יִתֵּן פַּחְדּוֹ· עַל צָרֵי בְנֵי יַעֲקֹב עַבְדּוֹ׃
פּוֹעֵל וְחוֹכֵךְ וְדוֹרֵשׁ וּבוֹדֵק· כָּל לְבָבוֹת· לוֹ אֶתֵּן צֶדֶק׃
צְרוֹר הַמֹּר אֶשְׁכֹּל הַכֹּפֶר· נוֹתֵן לְעַמּוֹ צָרָיו כְּפֹר׃
צַח וְאָדוֹם דּוֹדִי בְּצִבְאָיו אוֹת· עַל כֵּן נִקְרָא שְׁמוֹ יְיָ צְבָאוֹת׃
צַדִּיק יְיָ הַצּוּר תָּמִים· אָבְטַח עֲדֵי עַד בְּצוּר עוֹלָמִים׃
צְבָא הַשָּׁמַיִם מִשְׁתַּחֲוִים לוֹ· שְׂרָפִים עוֹמְדִים מִמַּעַל לוֹ׃
קָדוֹשׁ הוּא בְּכָל מִינֵי קְדֻשׁוֹת· כִּתּוֹת שָׁלֹשׁ קָדוֹשׁ מְשֻׁלָּשׁוֹת׃
קַיָּם לְעָלְמִין אֱלָהָא חַיָּא· מָרֵא דְּאַרְעָא וּמָרֵא דִּשְׁמַיָּא׃
קוֹנִי מֵרֵחֶם מְקַנֵּא לִשׁוֹנָאָיו· קֶרֶן יִשְׁעִי וְקָרוֹב לְקוֹרְאָיו׃
רָחוֹק מִכֹּל וְאֶת כֹּל רוֹאֶה· כִּי רָם יְיָ וְשָׁפָל יִרְאֶה׃
רוֹעִי יְיָ לֹא אֶחְסַר כֹּל· וְרַב כֹּחַ וְרַב חֶסֶד לַכֹּל׃
רַחוּם יְיָ רוֹפֵא וּמְחַבֵּשׁ· לִשְׁבוּרֵי לֵב· וְעָוֹן כּוֹבֵשׁ׃
רֵעִי כֻּלּוֹ הוּא מַחֲמַדִּים· מִשְׁפָּטָיו אֱמֶת מְתוּקִים וַחֲמוּדִים׃
רִאשׁוֹן וְאַחֲרוֹן מֵעוֹלָם וְעַד· עוֹלָם· אַתָּה אֵל שׁוֹכֵן עַד׃
שַׁלִּיט מֶלֶךְ שְׁמַיָּא בְּכָל דָּר וְדָר· לֵיהּ אֲנָא מְשַׁבַּח
מְרוֹמֵם וּמְהַדַּר׃

The Lord is my lamp, when he sheddeth his light upon my head; and his word is as a lamp unto my feet.

The Lord, my Rock, upholdeth and supporteth; he beareth and pardoneth, and forgiveth my transgression.

The Lord is my witness, my Rock and my hiding-place; he pardoneth and is patient; he is my support and my hope.

The Lord is our Rock and our Stronghold, our Help and our Deliverer,

Powerful and mighty, my Might and my Help; the Most High is strength unto me; let him not be mine enemy.

Angels and holy ones hath he set round about his secret place; verily, O God, thou art concealed from us.

He is a speedy witness to render a reward unto his enemies; he keepeth his covenant and his mercy with them that love him.

He delivered Abraham his beloved; he will deliver Israel his servant.

The fear of Isaac will set his fear upon the enemies of the sons of his servant Jacob.

He worketh and seeketh out and inquireth, and searcheth narrowly all hearts; unto him I will ascribe righteousness.

As a bundle of myrrh, as a cluster of copher;[1] he delivereth unto his people his enemies for a ransom.

My Beloved is white and ruddy, an ensign among his hosts; therefore is his Name called the Lord of Hosts.

Righteous is the Lord, the perfect Rock; I will trust for evermore in the everlasting Rock,

The host of heaven boweth down before him; above him stand the seraphim.

He is holy with all manner of holiness; three bands of holy ones thrice cry, Holy.

The living God abideth for ever, Lord of the earth and Lord of heaven.

My possessor is compassionate, he is jealous against his enemies; the horn of my salvation, he is nigh unto them that call upon him.

He is far from all, yet he seeth all; for the Lord is exalted, yet beholdeth he the lowly.

The Lord is my Shepherd. I shall not want; and he is of great strength and of abundant mercy unto all.

Merciful is the Lord: he healeth and bindeth up the broken of heart, and subdueth iniquity.

My Beloved is altogether lovely; his judgments are true, sweet and pleasant.

First and last, from everlasting unto everlasting, thou art God, who dwellest in eternity.

The Ruler, king of heaven throughout all generations; him we praise, exalt and glorify.

[1] Cant. i. 14.

שֶׁמֶשׁ וּמָגֵן יְיָ אֱלֹהִים׃ שׁוֹפֵט צֶדֶק וּמַשְׁפִּיל גְּבוֹהִים׃
שַׂגִּיא כֹּחַ לֹא מְצֻאנוּהוּ׃ יַשְׂגִּיב בְּכֹחוֹ וּמִי כָמֹהוּ׃
שְׁלֹמֹה שְׁמוֹ כִּי שָׁלוֹ שָׁלוֹם׃ כִּי יְדַבֵּר אֶל חַסִידָיו שָׁלוֹם׃
שֵׁם יְיָ אֶהְיֶה אֲשֶׁר אֶהְיֶה׃ כְּתוּעֲפוֹת רְאֵם לוֹ כְּכִפִּיר וְכַאֲרִיֵה׃
שַׁדַּי מְאוֹרִי מַלְכִּי וְאֵלִי׃ הַלְלוּיָהּ שְׁמוֹ נַפְשִׁי הַלֵּלִי׃
תְּתַמָּם עִם יוֹשְׁבֵי נְטָעִים׃ הַשָּׂרִיגִים שִׁלְשֶׁת הָרוֹעִים׃
תִּתְחַפָּד תִּתַּבָּר עִמָּם׃ וְעִם עִקְּשִׁים תִּתַּפָּל לְהֶמָּם׃
תָּמִים דַּרְכְּךָ תַּקִּיף מִכְּלֹ׃ תּוֹכַל לְבַדְּךָ לַעֲשׂוֹת אֶת כֹּל׃
תּוֹחַלְתִּי וְסִבְרִי וְתִקְוָתִי׃ תַּאֲוַת נַפְשִׁי וּתְשׁוּקָתִי׃
תְּהִלָּתִי וְתִפְאַרְתִּי וָעֻזִּי׃ מִמְּעֵי אִמִּי גּוֹחִי וְגוֹזִי׃
תְּמִים דֵּעִים אֵל דֵּעוֹת אֶחָד׃ כָּל הַלְּבָבוֹת דּוֹרֵשׁ יָחַד׃

שיר היחוד ליום חמישי

מִי כָמוֹךָ דֵּעָה מוֹרֶה׃ נִיב שְׂפָתַיִם אַתָּה בּוֹרֵא׃
מַחְשְׁבוֹתֶיךָ עָמְקוּ וְרָמוּ׃ וּשְׁנוֹתֶיךָ לֹא יִתָּמוּ׃
לֹא לִמְדוֹךָ חָכְמָתֶךָ׃ וְלֹא הֶבִינוֹךָ תְּבוּנָתֶךָ׃
לֹא קִבַּלְתָּ מַלְכוּתֶךָ׃ וְלֹא יָרַשְׁתָּ מֶמְשַׁלְתֶּךָ׃
לְעוֹלָם יְהִי לְךָ לְבַדֶּךָ׃ וְלֹא לַאֲחֵרִים כְּבוֹד הוֹדֶךָ׃
וְלֹא תִתֵּן לֵאלֹהִים אֲחֵרִים׃ תְּהִלָּתְךָ לַפְּסִילִים וְזָרִים׃
וְכָבוֹד וְגַם כָּל יְקָר מֵאִתְּךָ׃ וּכְבוֹדְךָ לֹא לְזָרִים אִתָּךְ׃
אַתָּה תָּעִיד בְּיִחוּדֶךָ׃ וְתוֹרָתְךָ וַעֲבָדֶיךָ׃
אֱלֹהֵינוּ עַל יִחוּדֶךָ׃ אַתָּה עֵד אֱמֶת וַאֲנַחְנוּ עֲבָדֶיךָ׃
לְפָנֶיךָ לֹא אֵל הִקְדִּימָךְ׃ וּבְמַלְאַכְתְּךָ אֵין זָר עִמָּךְ׃
לֹא נוֹעַצְתָּ וְלֹא לְמַדְתָּ׃ בְּחָדְשְׁךָ בְּרִיאוֹת כִּי נִבְּעוֹתָ׃

Sun and shield is the Lord God; he judgeth uprightly and casteth down the haughty.
Excellent in strength, we have not found him; he doeth loftily in his power, and who is like unto him?
His Name is Peace, for peace is his; he speaketh peace unto his pious ones.
The Name of the Lord is: "I am that I am"; the strength of the wild ox is his, he is like a young lion, yea, a mighty lion.
Almighty, my Light, my King and my God; praise ye the Lord, praise his Name, O my soul.
Thou wilt show thyself perfect with the inhabitants of Netaim,[1] the noble branches of the three shepherds.
Thou wilt show thyself merciful and pure unto them; but with the perverse thou wilt appear froward, to confound them.
Perfect is thy way, mighty beyond all; thou art able, thou alone, to do all things.
For thee I wait, thou art my trust and my hope; my soul longeth for thee, thou art my desire.
Thou art he who brought me forth from my mother's womb; my praise, my glory and my strength.
Perfect in knowledge, God of knowledge, thou art One; all hearts thou searchest together.

HYMN OF UNITY FOR THE FIFTH DAY

(Wednesday Evening)

Who is like unto thee who teachest knowledge and createst the fruit of the lips?
Thy purposes are deep and exalted, and thy years have no end.
None taught thee thy wisdom nor imparted to thee thy understanding.
Thou didst not succeed to thy kingdom, nor inherit thy dominion.
For all time shall the glory of thy majesty be thine alone and unshared by others;
For thou wilt not yield of thy praise unto other gods, unto graven images and idols.
Glory and honour proceed from thee, idols shall not share them with thee.
Thy Unity is declared by thee, by thy law and by thy servants;
Yea, O our God, to thy Unity thou art thyself a faithful witness, and we thy servants.
No god preceded thee, and there was no stranger with thee in thy work.
Thou wast not counselled, nor instructed when thou madest all things new; for understanding is thine.

[1] 1 Chron. iv. 23; Talmud Babli, *Baba Bathra*, 91b.

מִמַּעֲמַקֵּי מַחְשְׁבוֹתֶיךָ׃ וּמִלִּבְּךָ כָּל פְּעֻלּוֹתֶיךָ׃
קְצוֹת דְּרָכֶיךָ הֲלֹא הִכַּרְנוּ׃ וּמַעֲשֶׂיךָ הֵן יָדָעְנוּ׃
שְׁאַתָּה אֵל כֹּל יָצַרְתָּ׃ לְבַדְּךָ מְאוּמָה לֹא נִגְרַעְתָּ׃
לַעֲשׂוֹת מְלַאכְתְּךָ לֹא לְחַצְתָּ׃ וְגַם לְעֵזֶר לֹא נִצְרַכְתָּ׃
כִּי הָיִיתָ לִפְנֵי הַכֹּל׃ וְאָז בְּאֵין כֹּל לֹא נִצְרַכְתָּ כֹּל׃
כִּי מֵאַהֲבָתְךָ עֲבָדֶיךָ׃ כֹּל בָּרָאתָ לִכְבוֹדֶךָ׃
וְלֹא נוֹדַע אֵל זוּלָתֶךָ׃ וְאֵין כָּמוֹךָ וְאֵין בִּלְתֶּךָ׃
וְלֹא נִשְׁמַע מִן אָז וָהָלְאָה׃ וְלֹא קָם וְלֹא נִהְיָה וְלֹא נִרְאָה׃
וְגַם אַחֲרֶיךָ לֹא יִהְיֶה אֵל׃ רִאשׁוֹן וְאַחֲרוֹן אֵל יִשְׂרָאֵל׃
בָּרוּךְ אַתָּה יָחִיד וּמְיוּחָד׃ יְיָ אֶחָד וּשְׁמוֹ אֶחָד׃
אֲשֶׁר מִי יַעֲשֶׂה כְּמַלַּאכְתֶּךָ׃ כְּמַעֲשֶׂיךָ וְכִגְבוּרֹתֶיךָ׃
אֵין יְצִיר וּלַת יְצִירָתֶךָ׃ וְאֵין בְּרִיאָה כִּי אִם בְּרִיאָתֶךָ׃
כָּל אֲשֶׁר תַּחְפּוֹץ תַּעֲשֶׂה בַכֹּל׃ כִּי אַתָּה נַעֲלֵיתָ עַל כֹּל׃
אֵין כָּמוֹךָ וְאֵין בִּלְתֶּךָ׃ כִּי אֵין אֱלֹהִים זוּלָתֶךָ׃
אַתָּה הָאֵל עוֹשֶׂה פֶּלֶא׃ וְדָבָר מִמְּךָ לֹא יִפָּלֵא׃
מִי כָמוֹךָ נוֹרָא תְהִלּוֹת׃ אֱלֹהִים לְבַדְּךָ עוֹשֶׂה גְדוֹלוֹת׃
אֵין אוֹתוֹת כְּמוֹ אוֹתוֹתֶיךָ׃ אַף אֵין מוֹפֵת כְּמוֹ מוֹפְתֶיךָ׃
אֵין תְּבוּנָה כִּתְבוּנָתֶךָ׃ אֵין גְּדֻלָּה כִּגְדֻלָּתֶךָ׃
כִּי מְאֹד עָמְקוּ מַחְשְׁבוֹתֶיךָ׃ וְנָבְהוּ דַּרְכֵי אוֹרְחוֹתֶיךָ׃
אֵין גַּאֲוָה כְּמוֹ גַאֲוָתֶךָ׃ אַף אֵין עֲנָוָה כַּעֲנָוָתֶךָ׃
אֵין קְדֻשָּׁה כִּקְדֻשָּׁתֶךָ׃ אֵין קִרְבוּת כְּמוֹ קִרְבוֹתֶיךָ׃
אֵין צְדָקָה כְּמוֹ צִדְקָתֶךָ׃ אֵין תְּשׁוּעָה כִּתְשׁוּעָתֶךָ׃
אֵין זְרוֹעַ כִּזְרוֹעוֹתֶיךָ׃ אֵין קוֹל כְּרַעַם גְּבוּרוֹתֶיךָ׃
אֵין רַחֲמִים כְּרַחֲמָנוּתֶךָ׃ אֵין חֲנִינוּת כַּחֲנִינוֹתֶךָ׃
אֵין אֱלֹהוּת כֵּאלֹהוּתֶךָ׃ וְאֵין מַפְלִיא כְּשֵׁם תִּפְאַרְתֶּךָ׃

From the depths of thy mind and from thine own heart thou didst conceive all thy works.
Have we not discerned a little portion of thy ways? Lo! we have learnt from thy works
That thou art the God who unaided didst create everything, thyself undiminished.
Thou wast not compelled to perform thy work, and hadst no need of a helper.
Yea, thou wast before all, and couldst need naught when naught existed.
For from thy love to thy servants, thou didst create the whole world unto thy glory.
No God save thee is known, none like thee, none beside thee;
Nor ever hath arisen or existed, or been heard or seen;
Nor after thee shall there be any god. First and last is the God of Israel.
Blessed art thou, O one and only God; the Lord is one and his Name is one.
For who can do like unto thy works, thy deeds, thy mighty actions?
There is no form save of thy forming, no creature save of thy creation.
Thou workest thy pleasure over all, for thou art exalted above all.
Yea, there is none like thee and none beside thee, for there is no God save thee.
Thou art He who performest marvels, but unto whom naught is marvellous.
Who is like unto thee, tremendous in praise, O God who alone workest wonders?
There are no signs like thy signs, no portents like thy portents;
There is no knowledge like thy knowledge, no greatness like thy greatness.
For thy purposes are very deep, and the paths of thy treading are very lofty.
There is no majesty like thy majesty, yea, and there is no gentleness like thy gentleness;
No holiness like thy holiness, no nearness like nearness to thee;
No righteousness like thy righteousness, no salvation like thy salvation;
No strength like thy strength, no sound like the thunder of thy might.
There is no mercy like thy mercy, and no grace like thy graciousness.
There is no divinity like thy divinity, and naught full of wonders like thy glorious Name.

כִּי שְׁמוֹתֶיךָ אֵלִים מְרוּצִים· בְּזִכְרְךָ לְחוּצִים לְהַפְלִיא
נְחוּצִים׃
וְאַשְׁךָ וְחַרְטוֹם לֹא יְלַחֲצוּךָ· וְכָל שֵׂם וְלַהַט לֹא יַצְחִיחֶךָ׃
לֹא יַצְחִיחֶךָ כָּל הַחֲכָמִים· כָּל הַקּוֹסְמִים וְהַחַרְטֻמִּים׃
אַתָּה מֵשִׁיב לְאָחוֹר חֲכָמִים· לֹא יוּכְלוּ לְךָ עֲרוּמִים וְקוֹסְמִים׃
לְהָשִׁיב לְאָחוֹר מְזוּמוֹתֶיךָ· לְהָפֵר עֲצַת סוֹד גְּזֵרָתֶךָ׃
מֵרְצוֹנְךָ לֹא יַעֲבִירוּךָ· לֹא יְמַהֲרוּךָ וְלֹא יְאַחֲרוּךָ׃
עֲצָתְךָ תָּפֵר עֲצַת כָּל יוֹעֲצִים· וְעִוֵּךְ מַחֲלִישׁ לֵב אַמִּיצִים׃
אַתָּה מְצַוֶּה וּפַחְדְּךָ מַשְׁוֶה· וְאֵין עָלֶיךָ פָּקִיד מְצַוֶּה׃
אַתָּה מְקַוֶּה וְאֵינְךָ מְקֻוֶּה· לְךָ כָּל מְקַוֶּה נֶפֶשׁ תְּרַוֶּה׃
וְכָל הַיְצוּרִים וְכָל עִנְיָנָם· וְכָל יְקָר אֲשֶׁר בְּךָ אֵין דְּמְיוֹנָם׃
לֹא מַחְשְׁבוֹתָם מַחְשְׁבוֹתֶיךָ· כִּי אֵין בּוֹרֵא זוּלָתֶךָ׃
וְאֵין דְּמְיוֹן נִפְלָא אֱלֹהֵינוּ· וְאֵין חֵקֶר נִשְׂגָּב אֲדוֹנֵנוּ׃
סָתוּר מִכָּל סָתוּר וְעָמוּם· מִכָּל עָמוּם· וּמִכָּל כָּמוּם׃
דַּק מִכָּל דַּק וְצָפוּן מִכֹּל· צָפוּן· וְיָכוֹל מִכָּל יָכוֹל׃
נִשְׂגָּב מִכָּל נִשְׂגָּב וְנֶעְלָם· מִכָּל נֶעְלָם· וּשְׁמוֹ לְעוֹלָם׃
גָּבוֹהַּ מִכָּל גָּבוֹהַּ וְעֶלְיוֹן· מִכָּל עֶלְיוֹן· וּמִכָּל חֲבִיוֹן׃
חָבוּי· וְעָמֹק מִכָּל עָמֹק· לֵב כָּל דַּעַת עָלָיו חָמוּק׃
שֶׁאֵין שֵׂכֶל וּמַדָּע וְחָכְמָה· יְכוֹלִים לְהַשְׁוֹת לוֹ כָּל מְאוּמָה׃
לֹא מַשִּׂיגִים לוֹ אֵיךְ וְכַמָּה· לֹא מוֹצְאִים לוֹ דָּבָר דּוֹמָה׃
מִקֶּרֶה וַעֲרַעַר וְשִׁנּוּי וְטָפֵל· וְחֶבֶר וּמִסְמַךְ אוֹר וְגַם אֹפֶל׃
וְלֹא מוֹצְאִים לוֹ מַרְאֶה וְצֶבַע· וְלֹא כָּל טֶבַע אֲשֶׁר שֵׁשׁ וְשֶׁבַע׃
לָכֵן נְבוּכוֹת כָּל עֶשְׁתּוֹנוֹת· וְנִבְהָלוֹת כָּל הַחֶשְׁבּוֹנוֹת׃
וְכָל שַׂרְעַפִּים וְכָל הַרְהוּרִים· נִלְאִים לָשׂוּם בּוֹ שִׁעוּרִים׃
מִלְּשַׁעֲרֵהוּ וּמִלְּהַגְבִּילֵהוּ· מִלְּתָאֲרֵהוּ וּמִלְּפַרְסְמֵהוּ׃

For thy Names are swift angels who speed upon thy miracles, when thou rememberest the oppressed.
No enchanter or magician can compel thee, no spell or sorcery can prevail against thee.
Not all the wizards, the enchanters and magicians can avail against thee.
Thou turnest the wizards back, and the subtle enchanters strive in vain
To annul thy designs, to frustrate the purpose of thy secret decree.
From thy will they cannot move thee, nor hasten thee, nor delay thee.
For thy counsel frustrateth the counsel of all counsellors, and thy strength dissolveth the heart of the mighty.
Thou commandest, and thy terror levelleth all before thee, but over thee lies no directing power.
Thou knowest not hope, who art the Hope of the world, and in whom every soul that hopeth is satisfied.
Among all thy manifold creatures there is naught to compare with thy great majesty.
Their thoughts are not thy thoughts, for there is no creator beside thee.
Our God is wondrous beyond compare, yea, our Lord is exalted past conception ;
More hidden than aught that is hidden or stored up or treasured,
Finer than the finest substance, invisible of the invisible, mightiest of the mighty.
Highest is he of the high, and most impenetrable ; his Name also is eternal.
He is loftier than the loftiest, greater than the greatest ; most mysterious
Of all that is mysterious ; he is unsearchable above all else, and the heart of all knowledge centres about him.
For no understanding, no wit, no wisdom can bring aught to compare with him.
For these cannot predicate manner or quantity of him ; they cannot find analogy to him,
Nor any chance or accident, association or combination, light or darkness.
They cannot find in him form or colour nor any corporeal property.
Wherefore every investigation of him is baffled, and every calculation is confounded.
All thoughts and all reflections weary themselves to find terms for him,
To estimate him, to delimit him, to delineate him, to reveal him.

בְּכָל שִׂכְלֵנוּ חִפַּשְׂנוּהוּ׃ בְּמַדָּעֵנוּ לִמְצוֹא מַה הוּא׃
לֹא מְצָאנוּהוּ וְלֹא יְדַעְנוּהוּ׃ אַךְ מִמַּעֲשָׂיו הִכַּרְנוּהוּ׃
שֶׁהוּא לְבַדּוֹ יוֹצֵר אֶחָד׃ חַי וְכֹל יוּכָל וְחָכָם מְיוּחָד׃
כִּי הוּא הָיָה לַכֹּל קוֹדֶם׃ עַל כֵּן נִקְרָא אֱלֹהֵי קֶדֶם׃
בַּעֲשׂוֹתוֹ בְּלִי כָל מְאוּם אֶת כֹּל׃ יָדַעְנוּ כִּי הוּא כֹּל יָכוֹל׃
בַּאֲשֶׁר מַעֲשָׂיו בְּחָכְמָה כֻּלָּם׃ יָדַעְנוּ כִּי בְּבִינָה פֹּעֲלָם׃
בְּכָל יוֹם וָיוֹם בְּחַדְּשׁוֹ כֻּלָּם׃ יָדַעְנוּ כִּי הוּא אֱלֹהֵי עוֹלָם׃
בַּאֲשֶׁר הָיָה קוֹדֶם לְכֻלָּם׃ יָדַעְנוּ כִּי הוּא חַי וְקַיָּם לְעוֹלָם׃
וְאֵין לְהַרְהֵר אַחַר יוֹצְרֵנוּ׃ בְּלִבֵּנוּ וְלֹא בְּסִפּוּרֵנוּ׃
לְמֻמָּשׁ וָגֶדֶשׁ לֹא נְשַׁעֲרֵהוּ׃ לְטָפֵל וָתֹאַר לֹא נְדַמֶּהוּ׃
וְלֹא נְחַשְּׁבֵהוּ לְעִקָּר וְנִצָּב׃ וְלֹא לְמִין וְכָל אוֹן וּלְכָל נִקְצָב׃
כָּל הַנִּרְאִים וְהַנִּשְׁכָּלִים׃ וְהַמַּדָּעִים בְּעֶשֶׂר כְּלוּלִים׃
וְשֶׁבַע כַּמָּיוֹת וְשִׁשָּׁת נְיוֹת׃ וְשָׁלֹשׁ גְּזֵרוֹת וְעִתּוֹת וּמִדּוֹת׃
הֵן בַּבּוֹרֵא אֵין גַּם אֶחָד׃ כִּי הוּא בְּרָאָם כֻּלָּם יָחַד׃
כֻּלָּם יִבְלוּ אַף יַחֲלוֹפוּ׃ הֵם יֹאבְדוּ וְאַתָּה יָסוּפוּ׃
וְאַתָּה תַּעֲמוֹד וּתְבַלֶּה כֻּלָּם׃ כִּי חַי וְקַיָּם אַתָּה לְעוֹלָם׃

Though with all our wit and mind we have searched to discover what he is,
Yet we have not found him nor known him. Howbeit from his works we recognize and learn
That he is the sole Creator, Living, Omnipotent, and All-wise ;
That he is older than aught, wherefore he is called the God of old.
Forasmuch as he made everything from nothing, we know that he is almighty.
Forasmuch as all his works are wise, we know that he fashioned them with understanding.
As day by day he reneweth them all, we know that he is an everlasting God ;
And since he existed before any of them, we know that he is living and everlasting.
Therefore we may not attempt to reason of our Creator by thought or speech.
We may not class him with matter or substance, or ascribe to him accident or attribute.
We may not think of him as of root or stem, as genus or species, or as in any wise limited.
All things that are seen or conceived or known are included in the ten categories.
There are seven kinds of quantity[1] and six kinds of motion, three modes of predication, three times, and three dimensions.
Lo ! in the Creator not one of them exists, for he created them all together.
They shall all wither and pass away, yea, they shall perish and be no more.
But thou wilt abide and see them all to fade, for thou livest and endurest to all eternity.

[1] See Note VI, page 81.

שיר היחוד ליום השבת

אָז בְּיוֹם הַשְּׁבִיעִי נָחְתָּ· יוֹם הַשַּׁבָּת עַל כֵּן בֵּרַכְתָּ׃
וְעַל כָּל פְּעַל תְּהִלָּה עָרוֹבָה· חָסִידֶיךָ בְּכָל עֵת יְבָרְכוּכָה׃
בָּרוּךְ יְיָ יוֹצֵר כֻּלָּם· אֱלֹהִים חַיִּים וּמֶלֶךְ עוֹלָם׃
כִּי מֵעוֹלָם עַל עֲבָדֶיךָ· רוֹב רַחֲמֶיךָ וַחֲסָדֶיךָ׃
וּבְמִצְרַיִם הַחִלּוֹתָ· לְהוֹדִיעַ כִּי מְאֹד נַעֲלֵיתָ׃
עַל כָּל אֱלֹהִים בַּעֲשׂוֹת בָּהֶם· שְׁפָטִים גְּדוֹלִים וּבֵאלֹהֵיהֶם׃
בְּבָקְעָךְ יַם סוּף עַמְּךָ רָאוּ· הַיָּד הַגְּדוֹלָה וַיִּירָאוּ׃
נִהַגְתָּ עַמְּךָ לַעֲשׂוֹת לָךְ· שֵׁם תִּפְאֶרֶת לְהַרְאוֹת גְּדֻלָּךְ׃
וְדִבַּרְתָּ עִמָּם מִן הַשָּׁמַיִם· וְגַם הָעָבִים נָטְפוּ מָיִם׃
יָדַעְתָּ לָכְתָּם בַּמִּדְבָּר· בְּאֶרֶץ צִיָּה אִישׁ לֹא עָבָר׃
תָּתָּה לְעַמְּךָ דְּגַן שָׁמַיִם· וְכֶעָפָר שְׁאֵר וּמְצוּר מָיִם׃
תְּנָרֵשׁ גּוֹיִם רַבִּים עַמִּים· יִירְשׁוּ אַרְצָם וַעֲמַל לְאֻמִּים׃
בַּעֲבוּר יִשְׁמְרוּ חֻקִּים וְתוֹרוֹת· אִמְרוֹת יְיָ אֲמָרוֹת טְהוֹרוֹת׃
וַיִּתְעַדְּנוּ בְּמַרְעֶה שָׁמֵן· וּמֵחַלְמִישׁ צוּר פַּלְגֵי שֶׁמֶן׃
בְּנוֹחָם בָּנוּ עִיר קָדְשֶׁךָ· וּיְפָאֲרוּ בֵית מִקְדָּשֶׁךָ׃
וַתֹּאמֶר פֹּה אֵשֵׁב לְאָרֶךְ· יָמִים· צֵידָהּ בָּרֵךְ אֲבָרֵךְ׃
כִּי שָׁם יִזְבְּחוּ וְבִחֵי צֶדֶק· אַף כַּהֲנֶיךָ יִלְבְּשׁוּ צֶדֶק׃
וּבֵית הַלֵּוִי נְעִימוֹת יְזַמְּרוּ· לְךָ יִתְרוֹעֲעוּ אַף יָשִׁירוּ׃
בֵּית יִשְׂרָאֵל וְיִרְאֵי יְיָ· יְכַבְּדוּ וְיוֹדוּ שִׁמְךָ יְיָ׃
הֲטִיבוֹתָ מְאֹד לָרִאשׁוֹנִים· כֵּן תֵּיטִיב גַּם לָאַחֲרוֹנִים׃

HYMN OF UNITY FOR THE SABBATH

On the seventh day thou didst rest of old, and therefore thou hast blessed the Sabbath.
Thy pious servants will continually bless thee in well ordered praise for all thy works.
Blessed be the Lord who hath created them all, the living God and everlasting King.
From eternity the abundance of thy mercies and loving-kindnesses have been extended to thy servants.
In Egypt thou didst begin to make it known how greatly thou art exalted
Above all gods, when thou didst execute great judgments on the nation and its gods.
And when thou didst cleave the Red Sea, thy people saw thy great Hand and were afraid.
Thou didst guide them on their way to make thee a glorious name, and to show forth thy might.
Thou spakest to them from heaven, and the clouds dropped water.
Thou didst observe their journeying in the wilderness, in a parched land untrodden by man.
And thou gavest thy people the corn of heaven, flesh abundant as dust, and water from the rock.
Thou didst drive out many nations and peoples, whose land and whose labour they inherited.
That so they might observe statutes and laws, even the sayings of the Lord, which are pure.
They enjoyed fat pastures and pools of oil from the flinty rock.
And when they had rest, they built thy holy city and glorified thy sanctuary.
And thou saidst: "In Zion I will dwell for aye, and her substance I will greatly bless."
There her people were wont to offer up righteous sacrifices, and thy priests clothed themselves with righteousness.
The house of Levi sang sweet melody and praised thee with triumphant song.
The house of Israel, too, and all that feared the Lord gave thanks unto thy Name, O Lord.
Thou didst deal very kindly with those that went before: deal kindly, too, with those that come after.

יְיָ תָּשִׁישׁ נָא עָלֵינוּ· כַּאֲשֶׁר שַׂשְׂתָּ עַל אֲבוֹתֵינוּ׃
אוֹתָנוּ לְהַרְבּוֹת וּלְהֵיטִיב· וְנוֹדֶה לְךָ לְעוֹלָם כִּי תֵּיטִיב׃
יְיָ תִּבְנֶה עִירְךָ מְהֵרָה· כִּי עָלֶיהָ שִׁמְךָ נִקְרָא׃
וְקֶרֶן דָּוִד תַּצְמִיחַ בָּהּ· וְתִשְׁכּוֹן לְעוֹלָם יְיָ בְּקִרְבָּהּ׃
וּבְחֵי צֶדֶק שָׂמָה נִוְבְּחָהּ· וְכִימֵי קֶדֶם תֶּעֱרַב מִנְחָהּ׃
וּבָרֵךְ אֶת עַמְּךָ בְּאוֹר פָּנֶיךָ· כִּי חָפַצְתָּ לַעֲשׂוֹת רְצוֹנֶךָ׃
וּבִרְצוֹנְךָ תַּעֲשֶׂה חָפְצֵנוּ· הַבֶּט נָא עַמְּךָ כְּלָנוּ׃
בְּחַרְתָּנוּ הֱיוֹת לְךָ לְעַם סְגֻלָּה· וְעַל עַמְּךָ בִּרְכָתְךָ סֶלָה׃
וְתָמִיד נְסַפֵּר תְּהִלָּתֶךָ· וּנְהַלֵּל לְשֵׁם תִּפְאַרְתֶּךָ׃
וּמִבִּרְכָתְךָ עַמְּךָ יְבוֹרָךְ· כִּי אֶת כָּל אֲשֶׁר תְּבָרֵךְ מְבוֹרָךְ׃
וַאֲנִי בְּעוֹדִי אֲהַלְלָה בוֹרְאִי· וַאֲבָרְכָה כָּל יְמֵי צְבָאִי׃
יְהִי שֵׁם יְיָ מְבוֹרָךְ לְעוֹלָם· מִן הָעוֹלָם וְעַד הָעוֹלָם׃

כַּכָּתוּב בָּרוּךְ יְיָ אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם·
וַיֹּאמְרוּ כָל הָעָם אָמֵן וְהַלֵּל לַיְיָ׃ עָנֵה דָנִיֵּאל וְאָמַר לֶהֱוֵא
שְׁמֵהּ דִּי אֱלָהָא מְבָרַךְ מִן עָלְמָא וְעַד עָלְמָא דִּי חָכְמְתָא
וּגְבוּרְתָא דִּי לֵהּ הִיא׃ וְנֶאֱמַר וַיֹּאמְרוּ הַלְוִיִּם יֵשׁוּעַ
וְקַדְמִיאֵל בָּנִי חֲשַׁבְנְיָה שֵׁרֵבְיָה הוֹדִיָּה שְׁבַנְיָה פְּתַחְיָה
קוּמוּ בָּרְכוּ אֶת יְיָ אֱלֹהֵיכֶם מִן הָעוֹלָם עַד הָעוֹלָם וִיבָרְכוּ
שֵׁם כְּבוֹדֶךָ וּמְרוֹמֵם עַל כָּל בְּרָכָה וּתְהִלָּה׃ וְנֶאֱמַר בָּרוּךְ
יְיָ אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם וְאָמַר כָּל הָעָם
אָמֵן הַלְלוּיָהּ׃ וְנֶאֱמַר וַיְבָרֶךְ דָּוִיד אֶת יְיָ לְעֵינֵי כָּל
הַקָּהָל וַיֹּאמֶר דָּוִיד· בָּרוּךְ אַתָּה יְיָ אֱלֹהֵי יִשְׂרָאֵל אָבִינוּ
מֵעוֹלָם וְעַד עוֹלָם׃

Yea, rejoice over us, O Lord, as thou didst rejoice over our ancestors,
To multiply us and to prosper us, that we may thank thee forever for thy goodness.
O Lord, build thy city speedily, for it is called by thy Name;
Cause the horn of David to spring up in it, and do thou, O Lord, dwell in its midst for ever.
Let us there again offer up righteous sacrifices, and let the meat-offering be accepted as in the days of old.
O bless thy people with the light of thy countenance; be it thy will to do their longing,
Even as they long to do thy will. O Lord, we beseech thee, we are all thy people.
Thou hast chosen us to be unto thee a peculiar people, and upon us thou hast set thy blessing. Selah!
We will continually declare thy praise and extol thy glorious Name.
Let thy people be blessed of thee, for whomso thou blessest is blessed.
And as for me, whilst yet I live, I will praise my Creator, yea, I will bless thee all the days of my pilgrimage.
Blessed be the Name of the Lord from everlasting unto everlasting.

As it is written, "Blessed be the Lord God of Israel for ever and ever. And all the people said Amen, and Praise to the Lord." "And Daniel answered and said: Blessed be the name of God for ever and ever: for wisdom and might are his." And it is said, "Then the Levites, Jeshua and Kadmiel, Bani, Hashbaniah, Sherebiah, Hodijah, Shebeniah and Pethahiah said: Stand up and bless the Lord your God for ever and ever, that all may bless thy glorious name, which is exalted above all blessing and praise." And it is said: "Blessed be the Lord God of Israel from everlasting to everlasting, and let all the people say Amen, Praise ye the Lord." And it is said: "David blessed the Lord before all the congregation; and David said, Blessed be thou, Lord God of Israel our father, from everlasting unto everlasting."

שיר הכבוד

The Ark is opened.

אַנְעִים זְמִירוֹת וְשִׁירִים אֶעֱרוֹג· כִּי אֵלֶיךָ נַפְשִׁי תַעֲרוֹג׃
נַפְשִׁי חָמְדָה בְּצֵל יָדֶךָ· לָדַעַת כָּל רָז סוֹדֶךָ׃
מִדֵּי דַבְּרִי בִּכְבוֹדֶךָ· הוֹמָה לִבִּי אֶל הוֹדֶיךָ׃
עַל כֵּן אֲדַבֵּר בְּךָ נִכְבָּדוֹת· וְשִׁמְךָ אֲכַבֵּד בְּשִׁירֵי יְדִידוֹת׃
אֲסַפְּרָה כְּבוֹדְךָ וְלֹא רְאִיתִיךָ· אֲדַמְּךָ אֲכַנֶּךָּ וְלֹא יְדַעְתִּיךָ׃
בְּיַד נְבִיאֶיךָ בְּסוֹד עֲבָדֶיךָ· דִּמִּיתָ הֲדַר כְּבוֹד הוֹדֶךָ׃
גְּדֻלָּתְךָ וּגְבוּרָתֶךָ· כִּנּוּ לִתְקֻף פְּעֻלָּתֶךָ׃
דִּמּוּ אוֹתְךָ וְלֹא כְּפִי יֶשְׁךָ· וַיְשַׁוּוּךָ לְפִי מַעֲשֶׂיךָ׃
הַמְשִׁילוּךָ בְּרֹב חֲזָיוֹנוֹת· הִנְּךָ אֶחָד בְּכָל דְּמְיוֹנוֹת׃
וַיֶּחֱזוּ בְךָ זְקֵנָה וּבַחֲרוּת· וּשְׂעַר רֹאשְׁךָ בְּשֵׂיבָה וְשַׁחֲרוּת׃
זְקֵנָה בְּיוֹם דִּין וּבַחֲרוּת בְּיוֹם קְרָב· כְּאִישׁ מִלְחָמוֹת יָדָיו לוֹ רָב׃
חָבַשׁ כּוֹבַע יְשׁוּעָה בְּרֹאשׁוֹ· הוֹשִׁיעָה לוֹ יְמִינוֹ וּזְרוֹעַ קָדְשׁוֹ׃
טַלְלֵי אוֹרוֹת רֹאשׁוֹ נִמְלָא· וְקֻוצּוֹתָיו רְסִיסֵי לָיְלָה׃
יִתְפָּאַר בִּי כִּי חָפֵץ בִּי· וְהוּא יִהְיֶה לִי לַעֲטֶרֶת צְבִי׃
כֶּתֶם טָהוֹר פְּז דְּמוּת רֹאשׁוֹ· וְחַק עַל מֵצַח כְּבוֹד שֵׁם קָדְשׁוֹ׃
לְחֵן וּלְכָבוֹד צְבִי תִפְאָרָה· אָמַתּוֹ לוֹ עִטָּרָה עֲטָרָה׃

THE HYMN OF GLORY

The Ark is opened.

I

SWEET hymns shall be my chant and woven songs,
For Thou art all for which my spirit longs—

To be within the shadow of Thy hand
And all Thy mystery to understand.

The while Thy glory is upon my tongue,
My inmost heart with love of Thee is wrung.

So though Thy mighty marvels I proclaim,
'Tis songs of love wherewith I greet Thy name.

II

I have not seen Thee, yet I tell Thy praise,
Nor known Thee, yet I image forth Thy ways.

For by Thy seers' and servants' mystic speech
Thou didst Thy sov'ran splendour darkly teach,

And from the grandeur of Thy work they drew
The measure of Thy inner greatness, too.

They told of Thee, but not as Thou must be,
Since from Thy work they tried to body Thee.

To countless visions did their pictures run,
Behold through all the visions Thou art one.

III

In Thee old age and youth at once were drawn,
The grey of eld, the flowing locks of dawn,

The ancient Judge, the youthful Warrior,
The Man of Battles, terrible in war,

The helmet of salvation on His head,
And by His hand and arm the triumph led,

His head all shining with the dew of light,
His locks all dripping with the drops of night.

IV

I glorify Him, for He joys in me,
My crown of beauty He shall ever be!

His head is like pure gold: His forehead's flame
Is graven glory of His holy name.

And with that lovely diadem 'tis graced,
The coronal His people there have placed.

מַחְלִפוֹת רֹאשׁוֹ כְּבִימֵי בְחָרוֹת׃ קְוֻצּוֹתָיו תַּלְתַּלִּים שְׁחוֹרוֹת׃
נְוֵה הַצֶּדֶק צְבִי תִפְאַרְתּוֹ׃ יַעֲלֶה נָּא עַל רֹאשׁ שִׂמְחָתוֹ׃
סְגֻלָּתוֹ תְּהִי בְיָדוֹ עֲטֶרֶת׃ וְצָנִיף מְלוּכָה צְבִי תִפְאָרֶת׃
עֲמוּסִים נְשָׂאָם עֲטֶרֶת עִנְדָם׃ מֵאֲשֶׁר יָקְרוּ בְעֵינָיו כְּבֹדָם׃
פְּאֵרוֹ עָלַי וּפְאֵרִי עָלָיו׃ וְקָרוֹב אֵלַי בְּקָרְאִי אֵלָיו׃
צַח וְאָדוֹם לְלִבּוּשׁוֹ אָדוֹם׃ פּוּרָה בְּדָרְכּוֹ בְּבוֹאוֹ מֵאֱדוֹם׃
קֶשֶׁר תְּפִלִּין הֶרְאָה לָעָנָו׃ תְּמוּנַת יְיָ לְנֶגֶד עֵינָיו׃
רוֹצֶה בְעַמּוֹ עֲנָוִים יְפָאֵר׃ יוֹשֵׁב תְּהִלּוֹת בָּם לְהִתְפָּאֵר׃
רֹאשׁ דְּבָרְךָ אֱמֶת׃ קוֹרֵא מֵרֹאשׁ׃ דּוֹר וָדוֹר עַם
דּוֹרְשֶׁךָ דְּרוֹשׁ׃
שִׁית הַמּוֹן שִׁירַי נָא עָלֶיךָ׃ וְרִנָּתִי תִּקְרַב אֵלֶיךָ׃
תְּהִלָּתִי תְּהִי לְרֹאשְׁךָ עֲטֶרֶת׃ וְתִפְלָּתִי תִּכּוֹן קְטוֹרֶת׃
תִּיקַר שִׁירַת רָשׁ בְּעֵינֶיךָ׃ כְּשִׁיר יוֹשַׁר עַל קָרְבָּנֶיךָ׃
בֵּרַכְתִּי תַּעֲלֶה לְרֹאשׁ מַשְׁבִּיר׃ מְחוֹלֵל וּמוֹלִיד צַדִּיק כַּבִּיר׃
וּבְבִרְכָתִי תְּנַעֲנַע לִי רֹאשׁ׃ וְאוֹתָהּ רַח לְךָ כְּבָשָׂמִים רֹאשׁ׃
יֶעֱרַב נָא שִׂיחִי עָלֶיךָ׃ כִּי נַפְשִׁי תַּעֲרוֹג אֵלֶיךָ׃

לְךָ יְיָ הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי
כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ יְיָ הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל
לְרֹאשׁ׃ מִי יְמַלֵּל גְּבוּרוֹת יְיָ יַשְׁמִיעַ כָּל תְּהִלָּתוֹ׃

The Ark is closed.

His hair as on the head of youth is twined,
In wealth of raven curls it flows behind.

His circlet is the home of righteousness ;
Ah, may He love His highest rapture less !

And be His treasured people in His hand
A diadem His kingly brow to band.

By Him they were uplifted, carried, crowned,
Thus honoured inasmuch as precious found.

His glory is on me, and mine on Him,
And when I call He is not far or dim.

Ruddy in red apparel, bright He glows
When He from treading Edom's wine-press goes.

Phylacteried the vision Moses viewed
The day he gazed on God's similitude.

He loves His folk ; the meek will glorify,
And, shrined in prayer, draw their rapt reply.

V

Truth is Thy primal word ; at Thy behest
The generations pass—O aid our quest

For Thee, and set my host of songs on high,
And let my psalmody come very nigh.

My praises as a coronal account,
And let my prayer as Thine incense mount.

Deem precious unto Thee the poor man's song,
As those that to Thine altar did belong.

Rise, O my blessing, to the lord of birth,
The breeding, quickening, righteous force of earth.

Do Thou receive it with acceptant nod,
My choicest incense offered to my God.

And let my meditation grateful be,
For all my being is athirst for Thee.

Thine, O Lord, are greatness and power, glory, victory and majesty ; for all that is in the heaven and in the earth is thine : thine is sovereignty, O Lord, and pre-eminence supreme. Who can utter the mighty acts of the Lord ? Who can show forth all his praise ?

The Ark is closed.

Mourners' קדיש.

Mourner. יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא׃ בְּעָלְמָא דִי בְרָא כִרְעוּתֵהּ׃ וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוּ׃ אָמֵן׃

Cong. and Mourner. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא׃

Mourner. יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא׃ בְּרִיךְ הוּא׃ לְעֵלָּא וּלְעֵלָּא מִן כָּל בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא וְאִמְרוּ׃ אָמֵן׃

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ׃ אָמֵן׃

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ׃ אָמֵן׃

יִגְדַּל אֱלֹהִים חַי וְיִשְׁתַּבַּח׃ נִמְצָא וְאֵין עֵת אֶל מְצִיאוּתוֹ׃
אֶחָד וְאֵין יָחִיד כְּיִחוּדוֹ׃ נֶעְלָם וְגַם אֵין סוֹף לְאַחְדוּתוֹ׃
אֵין לוֹ דְמוּת הַגּוּף וְאֵינוֹ גוּף׃ לֹא נַעֲרוֹךְ אֵלָיו קְדֻשָּׁתוֹ׃
קַדְמוֹן לְכָל דָּבָר אֲשֶׁר נִבְרָא׃ רִאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ׃
הִנּוֹ אֲדוֹן עוֹלָם׃ לְכָל נוֹצָר׃ יוֹרֶה גְּדֻלָּתוֹ וּמַלְכוּתוֹ׃
שֶׁפַע נְבוּאָתוֹ נָתַן אֶל אַנְשֵׁי סְגֻלָּתוֹ וְתִפְאַרְתּוֹ׃
לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד׃ נָבִיא׃ וּמַבִּיט אֶת תְּמוּנָתוֹ׃

Mourners' Kaddish.

Mourner. Magnified and sanctified be his great Name in the world which he hath created according to his will. May he establish his kingdom in your life-time and in your days, and in the life-time of all the house of Israel, speedily and at a near time; and say ye, Amen.

Cong. and Mourner. Let his great Name be blessed for ever and ever.

Mourner. Blessed, praised and glorified, exalted, extolled and honoured, adored and lauded, be the Name of the Holy One, blessed be he, beyond, yea, beyond all blessings and hymns, praises and songs, which are uttered in the world; and say ye, Amen.

May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

May he who maketh peace in his high places make peace for us, and for all Israel; and say ye, Amen.

1. The living God O magnify and bless,
   Transcending Time and here eternally.

2. One Being, yet unique in unity;
   A mystery of Oneness measureless.

3. Lo! form or body He has none, and man
   No semblance of His holiness can frame.

4. Before Creation's dawn He was the same;
   The first to be, though never He began.

5. He is the world's and every creature's Lord;
   His rule and majesty are manifest,

6. And through His chosen, glorious sons exprest
   In prophecies that through their lips are poured.

7. Yet never like to Moses rose a seer,
   Permitted glimpse behind the veil divine.

תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל· עַל יַד נְבִיאוֹ נֶאֱמַן בֵּיתוֹ ׃
לֹא יַחֲלִיף הָאֵל וְלֹא יָמִיר דָּתוֹ לְעוֹלָמִים לְזוּלָתוֹ ׃
צוֹפֶה וְיוֹדֵעַ סְתָרֵינוּ· מַבִּיט לְסוֹף דָּבָר בְּקַדְמָתוֹ ׃
גּוֹמֵל לְאִישׁ חֶסֶד כְּמִפְעָלוֹ· נוֹתֵן לְרָשָׁע רַע כִּרְשָׁעָתוֹ ׃
יִשְׁלַח לְקֵץ יָמִין מְשִׁיחֵנוּ· לִפְדוֹת מְחַכֵּי קֵץ יְשׁוּעָתוֹ ׃
מֵתִים יְחַיֶּה אֵל בְּרֹב חַסְדּוֹ· בָּרוּךְ עֲדֵי עַד שֵׁם תְּהִלָּתוֹ ׃

The last verse is repeated.

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ בְּטֶרֶם כָּל יְצִיר נִבְרָא ׃
לְעֵת נַעֲשָׂה בְחֶפְצוֹ כֹּל· אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא ׃
וְאַחֲרֵי כִּכְלוֹת הַכֹּל· לְבַדּוֹ יִמְלוֹךְ נוֹרָא ׃
וְהוּא הָיָה וְהוּא הֹוֶה וְהוּא יִהְיֶה בְּתִפְאָרָה ׃
וְהוּא אֶחָד וְאֵין שֵׁנִי לְהַמְשִׁיל לוֹ לְהַחְבִּירָה ׃
בְּלִי רֵאשִׁית בְּלִי תַכְלִית· וְלוֹ הָעֹז וְהַמִּשְׂרָה ׃
וְהוּא אֵלִי וְחַי גּוֹאֲלִי· וְצוּר חֶבְלִי בְּעֵת צָרָה ׃
וְהוּא נִסִּי וּמָנוֹס לִי· מְנָת כּוֹסִי בְּיוֹם אֶקְרָא ׃
בְּיָדוֹ אַפְקִיד רוּחִי· בְּעֵת אִישַׁן וְאָעִירָה ׃
וְעִם רוּחִי גְּוִיָּתִי· יְיָ לִי וְלֹא אִירָא ׃

8. This faithful prince of God's prophetic line
Received the Law of Truth for Israel's ear.

9. The Law God gave He never will amend,
Nor ever by another Law replace.

10. Our secret things are spread before His face;
In all beginnings He beholds the end.

11. The saint's reward He measures to his meed;
The sinner reaps the harvest of his ways.

12. Messiah He will send at end of days,
And all the faithful to salvation lead.

13. God will the dead again to life restore
In His abundance of almighty love.

Then blessèd be His name, all names above,
And let His praise resound for evermore.

Lord of the world, He reigned alone
While yet the universe was naught.
When by His will all things were wrought,
Then first His sovran Name was known.

And when the All shall cease to be,
In dread lone splendour He shall reign.
He was, He is, He shall remain
In glorious eternity.

For He is one, no second shares
His nature or His loneliness;
Unending and beginningless,
All strength is His, all sway He bears.

He is the living God to save,
My Rock while sorrow's toils endure,
My banner and my stronghold sure,
The cup of life whene'er I crave.

I place my soul within His palm
Before I sleep as when I wake,
And though my body I forsake,
Rest in the Lord in fearless calm.

NOTES ON THE TEXT

I (to page 15).

כל נדרי *All vows. . . .*

The prominent place assigned to the Kol Nidrê rite in the Atonement Service, the importance attached to its recital, from a period so early that its date cannot be fixed with precision, and the strange Aramaic structure of the paragraph, are sufficient reasons for making it the subject of a note.

There is a peculiar fascination in the prayer. The awe and solemnity with which it is pronounced, the beauty and pathos of the threefold chant, the scattered millions of Israel now gathered in anxious throng in every synagogue in the world, are sure signs that the words of the prayer, written like an old inscription, are full of meaning; beneath them lurks a thought that is God-inspired, a conception of the sanctity of Truth.

It is certain that the source of the prayer may be traced to this fundamental principle of the Torah, the sacredness of the plighted word; for as the touch of the dead defiles the body, so does the broken word profane the soul. ". . . He shall not profane his word; he shall do all that proceedeth from his mouth" (Num. xxx).

The vow is not the highest ideal in the aim towards righteousness; it is a loftier ideal to be holy because God is holy (Lev. xix. 2), yet the vow has its place as an aid to attain virtue. The Bible endows the vow with great sanctity, and affords striking testimony to the caution taken to avoid profaning it. An absolving clause was sometimes included in the obligation, in view of an event arising which would render its fulfilment impossible. Jacob's vow was contingent upon life and health and a peaceful return to his father's house (Gen. xxviii. 20–22). The faithful servant of Abraham took the oath imposed upon him by his master; but he was careful to attach a condition which would "clear" him of it, if his mission failed by no fault of his own (Gen. xxiv. 1–9).

The various terms denoting vows employed in the rite, are applied to those only which concern ourselves in relation to God, and in no sense do they apply to obligations between man and man, which latter cannot be released by any formula, nor by any means but by the consent of the person concerned. The Mishnah (*Yoma*, chap. viii.) speaks in no uncertain voice when it declares, "The Day of Atonement, and repentance atone for transgressions of man in his relation to God, but for transgressions between man and man there is no expiation in the Day of Atonement, until the wrongful act has been rectified."

Seven terms denoting vows are employed in the rite. The following Aramaic words, נדרי, אסרי, שבועי, חרמי, are found in their Hebrew form in Num., chaps. vi., xv. and xxx., and Lev. xxvii., in relation to the vow of the Nazarite, the consecration of substance to the sanctuary, and otherwise in regard to vows concerning ourselves only. These words, as well as קונמי קנוסי, are met with in Talmud *Nedarim* (pages 1 to 3, and 10*a*), and are different modifications of a form denoting "vow." The remaining word כנויי, "paraphrases," has been added in order to include any similar modification of the terms for a vow. Since all these vows concern ourselves only in our relation to God, what is the motive underlying this rite? The right of release may be traced to some of the Biblical passages cited, and to the Talmud (*Nedarim*). The form our rite has taken is probably later than the Talmud, but it is undoubtedly very old, for R. Gaon Saadyah (tenth century) not only defends the form adopted by the Spanish and Portuguese Jews, but he describes the threefold utterance of the prayer, and relates how the Chazan "begins the chant with bated breath, like a servant who approaches his sovereign in fear, then gathers strength in speech, and finally lifts up his suppliant voice, as a son at home in his father's house." The variation in the texts is that the Spanish and Portuguese release those vows which have been made "from the Day of Atonement which has passed unto this Day of Atonement," the fulfilment of which has been frustrated by events beyond human control. Our rite is to release such vows which we have *already made*, the *fulfilment* of which will become due in the course of the year, that is, "from this Day of Atonement unto the next Day of Atonement," but which might prove to be beyond our ability to fulfil. The underlying thought is: we have made our vows, our promises, our resolves; what if the opportunity to give effect to them be withheld? if ability or memory fail? We, like Abraham, have lifted our hand unto the Lord. Have we soared too high? If so, the prayer concludes, let our vow be no vow, our oath no oath. The attitude of the Rabbis towards vows is not wholly favourable; cf. the first chapter in the Shulchan Aruch *Yoreh Deah*, on vows. The Rabbis recognize that under certain conditions the vow is a potent influence for good, but they add a caution, not to become habituated to vow, for sooner or later it will lead to transgression. The composition of our Kol Nidrê is a reflex of many ages: It is written in Aramaic, with the exception of one Hebrew phrase. Some of the words denoting vows tell of the hoary past, when the Temple stood in its glory and the vow was consecrated on the Altar in Jerusalem, yet the rite has an application to ourselves, as we stand upon the threshold of another year, with our vows, our promises and our resolves bound upon our souls.

A. D.

II (to page 18).

Hear, O Israel: the Lord our God, the Lord is One.

Alternative rendering:

Hear, O Israel: the Lord is our God, the Lord is One.

III (ibid.).

Blessed be his glorious, sovereign Name for ever and ever.

Cf. Nehemiah ix. 5. . . . "Stand up and bless the Lord your God from everlasting to everlasting; and let them bless thy glorious Name. . . ."

Alternative renderings:

Blessed be the name of him whose glorious kingdom is for ever and ever.

Blessed be the name of his glorious kingdom for ever and ever.

Blessed be the name of the glory of his kingdom for ever and ever.

Blessed be his Name, which is the glory of his kingdom for ever and ever. (See Talmud *Taanith*, 16*b*.)

A. D.

IV (to page 25, etc.).

The conception of the Jewish rite of Confession is unique, and presents a distinct contrast to that of other creeds. It is both confession and supplication, and it is added to each Amidah of the Atonement Services. The full and minute terms in which the formula is couched might suggest the idea of an avowal of the violation of every precept of the Law and imply the complete surrender and spiritual abandonment of the individual who utters it. The reverse is the truth. The Confession is impersonal so far as the conscience is clear of the sin avowed; the saintly and the sinful may, according to Jewish teaching, pronounce it alike, since it is an acknowledgment of the sins of the whole congregation of the House of Israel—our own sins and the sins of our fathers—in accordance with the passage in Leviticus xxvi. 40, "And they shall confess their iniquity, and the iniquity of their fathers, in their trespass which they trespassed against me. . . ." The origin of the rite is, therefore, to be found in the Law itself, where it is frequently mentioned. The confession was essential for the true atonement, and the casting out of sin was symbolized by sending away the live goat of the Day of Atonement to the wilderness (Lev. xvi. 21). In Solomon's memorable prayer (1 Kings viii. 46–53) mention is made of the rite of congregational confession, and to the present day the words there employed, "we have sinned, we have committed iniquity, we have acted wickedly," are still repeated by us in our ritual. Another example of congregational confession is to be found in the book of Ezra (ix. 5–15). From the passages cited it will be clear that our ritual Confession is historic in its groundwork, and that it is not individualistic but congregational in the widest sense. The precise form of our rite is the result of development, and many variations may be discovered by comparing manuscripts of the Machzor.

The alphabetical sequence in which this, like so many of the Festival prayers, is framed, and which might appear as somewhat incongruous with the solemnity of the theme, has been explained as a device largely adopted before the advent of printed prayer-books as an aid to the memory of the worshipper.

A. D.

V (to page 29, etc.).

על מצות עשה. ועל מצות לא תעשה.
בין שיש בה קום עשה. ובין שאין בה קום עשה.

In the breach of positive precepts, and in the breach of negative precepts: whether an action be involved or not.

Authorities disagree in regard to the sense in which the second line predicates the first one. The Hebrew term קום עשה is a Talmudic catch phrase, meaning "arise, act," and obviously cannot be used in relation to all precepts. It is clear from passages in the Babylonian Talmud, *Yoma* 86*a*; *Chulin* 141*a*; *Makkoth* 15 to 17, etc., that the phrase is applied to positive precepts coupled to a group of negative precepts. Such a precept is a לאו שניתק לעשה —"a negative precept transformed into a positive precept," i.e. if the negative precept has been violated. the attached positive precept must be obeyed as a remedial measure, and to these positive precepts the term applies: "arise, act"; e.g., "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleaning of thy harvest: thou shalt leave them for the poor and for the stranger" (Lev. xxiii. 22).

. . . "Thou shalt not take the dam with the young: thou shalt in any wise let the dam go. . . ." (Deut. xxii. 6, 7). . . "And ye shall let nothing of it remain until the morning: but that which remaineth of it until the morning ye shall burn with fire" (Exod. xii. 10). If the term "arise, act" relates to such precepts only which have become binding through the violation of the attached negative precept, the rendering of the passage should be "In the breach of positive precepts; and in the breach of negative precepts, whether an action be involved in the latter or not."

Against this view is the pithy gloss of Abudarham, the famous fourteenth century commentator on the ritual. He does not restrict the phrase "arise, act" to the group of precepts as cited, but applies it generally to the positive precepts. His words are—

הוא חוזר על מצות עשה; הוא חוזר על מצות לא תעשה.

"The writer repeats the meaning of the first line in the second one"; i.e., the second line is in the nature of a parallelism. According to this view the two lines should be rendered—

"In the breach of positive precepts, and in the breach of negative precepts, those which involve action, and those which prohibit action."

The Hebrew text beginning with the words, על מצות עשה is set in accordance with Heidenheim and other current versions, but logically the passage is dissociated from the preceding one, and in the Machzor Vitry and in many other codices it is detached and forms a separate paragraph.

A. D.

VI (to page 70).

In ten categories.

The enumeration here given belongs to Jewish mediaeval philosophy. The ten categories are mentioned by Saadyah, who lived from 892–942 C.E., and were taken by him from Aristotle. They are :—substance (οὐσία), quantity (πόσον), quality (ποῖον), relation (πρὸς τί), place (πού), time (πότε), position (κεῖσθαι), possession (ἔχειν), activity (ποιεῖν), and passivity (πάσχειν).

The seven quantities are not to be found in Aristotle, but appear to be borrowed from the philosopher Ibn Rashid (Averrhoes).

The six kinds of motion (Aristotle, *Categories* 14, 1) are :—creation (γένεσις), destruction (φθορά), growth (αὔξησις), diminution (μείωσις), transformation (ἀλλοίωσις), and change of place (ἡ κατὰ τόπον μεταβόλη).

The three modes of predication are : by characteristic, by property, and by accident.

The three times are : the present, the past, and the future.

The three dimensions are : length, breadth and depth.

H. M. A.

NAMES OF COMPOSERS AND TRANSLATORS.

Prayers.

Pages 1 to 30, and pages 46–59 . . . . . Arthur Davis.
Pages 32–46 . . . . . Herbert M. Adler.

Hymns.

PAGE.	*Hebrew.*	*Composers.*	*English.*	*Translators.*
31	יעלה		*O let our prayer* . .	Nina Salaman.
34	דרכך	R. Jose b. Jose, eighth century .	*Our God, it is thy wont*	H. M. Adler.
36	סלח נא אשמות	R. Meir b. Baruch of Rothenburg, thirteenth century.	*Forgive, I beseech Thee,*	Nina Salaman.
38	אמנם כן	R. Yom Tob of York, killed in the York massacre, 1189.	*Ay, 'tis thus* . .	Israel Zangwill
39	כי הנה כחומר		*Lo, as the potter mouldeth*	Elsie Davis.
41	אותך אדרוש	R. Simeon b. Isaac b. Abun of Mainz, tenth century	*Thee will I seek* . .	I. Zangwill.
60	שירי היחוד	Variously attributed to: R. Isaac the pious, R. Jehudah the pious, R. Bezalel b. Berachyah the Punctuator, and R. Samuel b. Qalonymos, thirteenth century . .	Hymn for the Second Day	Nina Salaman.
63			,, ,, ,, Fourth Day	Elsie Davis.
67			,, ,, ,, Fifth Day	H. M. Adler.
71			,, ,, ,, Sabbath	
73	שיר הכבוד		Hymn of glory . .	I. Zangwill.
75	יגדל	Attributed to Daniel b. Jehudah, thirteenth century	*The Living God* . .	I. Zangwill.
76	אדון עולם		*Lord of the World* .	I. Zangwill.

A. D.

TABLE OF CIVIL DATES ON WHICH THE DAY OF ATONEMENT FALLS.

1924	5685	Wednesday	Oct. 8
1925	5686	Monday	Sept. 28
1926	5687	Saturday	Sept. 18
1927	5688	Thursday	Oct. 6
1928	5689	Monday	Sept. 24
1929	5690	Monday	Oct. 14
1930	5691	Thursday	Oct. 2
1931	5692	Monday	Sept. 21
1932	5693	Monday	Oct. 10
1933	5694	Saturday	Sept. 30
1934	5695	Wednesday	Sept. 19
1935	5696	Monday	Oct. 7
1936	5697	Saturday	Sept. 26
1937	5698	Wednesday	Sept. 15
1938	5699	Wednesday	Oct. 5
1939	5700	Saturday	Sept. 23
1940	5701	Saturday	Oct. 12
1941	5702	Wednesday	Oct. 1
1942	5703	Monday	Sept. 21
1943	5704	Saturday	Oct. 9
1944	5705	Wednesday	Sept. 27
1945	5706	Monday	Sept. 17
1946	5707	Saturday	Oct. 5
1947	5708	Wednesday	Sept. 24
1948	5709	Wednesday	Oct. 13
1949	5710	Monday	Oct. 3
1950	5711	Thursday	Sept. 21
1951	5712	Wednesday	Oct. 10
1952	5713	Monday	Sept. 29
1953	5714	Saturday	Sept. 19
1954	5715	Thursday	Oct. 7
1955	5716	Monday	Sept. 26
1956	5717	Saturday	Sept. 15
1957	5718	Saturday	Oct. 5
1958	5719	Wednesday	Sept. 24
1959	5720	Monday	Oct. 12
1960	5721	Saturday	Oct. 1

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